

A Clear

F294

# APOLOGY

AND

Just Defence

OF

Richard Stafford

For Himself;

With a Rehearsal, and further Explanation of  
what he hath done Concerning National  
Affairs.

*But truly, I am full of Power by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Transgression, and to Israel his Sin. Hear this, I pray you, ye Heads of the House of Jacob, and Princes of the House of Israel, that abhor Judgment, and pervert all Equity: They build up Zion with Blood, and Jerusalem with Iniquity: The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us, Micah 3. 8, 9, 10, 11.*

*But Judgment shall return unto Righteousness, and all the Upright in heart shall follow it, Psal. 94. 15.*

*Help me, O Lord my God: O save me according to thy Mercy, That they may know it is thy Hand, that thou Lord hast done it, Psal. 109. 26, 27.*

*Let those that fear thee, turn unto Me, and those that have known thy Testimonies, Psal. 119. 79.*

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The Second Edition, with Additions and Corrections of the first Compiler,  
according to which the first may be amended and supplied.

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**I**N the following Book, entituled, *A clear Apology and just Defence of Richard Stafford for Himself, &c.* There is not any thing in the same contained; that is contrary to the *Christian Faith*, or against the State and Government of this Realm, according as it is expressed and intended in *Stat. 13. et 14. Car. 2. Cap. 33.* which had respect to the Usurpation of the late Times, and was made to provide against the same for the future; and is manifest by the very Words of the Preamble of the said Act. And so the aforesaid Book is a Licensed Book, according to the true purport and meaning of this Statute: Although the Principal Secretary of State, or any other of his appointment; the Archbishop of Canterbury, the Bishop of London, or any of their Chaplains will not certify the same: Because they fear the Displeasure of Men, more than the Displeasure of God.



# TO THE R E A D E R.

**A** Preface may seem unusual and impertinent before an Apology; But it is necessary to advertise the Reader somewhat before, lest, when he comes to see such serious Truth applied so exceeding close and forecably, He be frighted quite away, that he cannot endure to see what is here Published. And there will arise a secret Prejudice why I should not seek out smooth Things and Soft Words as do others; but the Land is not able to bear all these Words. Why then doth the Land sit and commit such Things, which are here spoken of with more Peace and Gentleness than they are done? Indeed I am naturally averse from tormenting the Minds of Men; and also I do understand what becomes Education, Civility and Custom of the world, as do others. But it being my Duty and Business (according to the Grace and Knowledge intrusted with me) to <sup>\* Which signifies the Thing that is not equal.</sup> endeavour to turn People from \* Iniquity unto Righteousness, I ought (or otherwise I am not faithful in my Office) to use the most cogent Arguments, and to press them with the utmost force and power which I can. The Words of the Wise are as goads, and which prick forward; like Nails fastened by the Master of Assemblies; so whoever doth not drive the Nail of Exhortation home to the very head, and fasten it as much as he can on every side, He doth the Work of the Lord deceitfully.

It is gross Ignorance and foolish Imagination to be frightened at Words; for they do express Things which have been, or are now transacting and passing on, or shall be hereafter; and these (not the bare Picture and visible Representation of them) we should indeed fear and endeavour to avoid. We think it better and more safe to read of a pitch Battel, a bloody Sea-fight, a consuming Fire, Plague, or such like, than to be in the midst thereof; yea, We would willingly know thereof, and be shewed the way how we may keep out, escape and prevent such evil things: So likewise, every one doth desire to hear and know of Good Things, and how themselves may obtain and partake thereof. It is the same, yea, more Danger and Loss to be willingly Ignorant of what is contained in the Word of God. For as sure as things were at first made, are now upheld, have their beginning and end, increase and decrease, and every Thing is according to its Na-

## To the Reader.

ture and Kind, and moves and goes on, as we now see with our bodily Eyes, we look upon, and our Hands handle, and we conceive in our minds; so the same Word will be to every tittle fulfilled, as we are warned and foretold of. But the Heavens and the Earth, which are now, by the same Word are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men, 2 Per. 3. 17. It is the worst sort of Ungodliness, not like to receive God in their knowledge. It is Rebellion which is as the Sin of Witchcraft, and Stubbornness which is as Iniquity and Idolatry to reject the Word of the Lord, 1 Sam. 15. 23. as was said to Saul the King; for even the Kings and Judges of the Earth do commit Rebellion against God.

We will here assert the Government of God over all Nations and Rulers, come what will of it to my weak and frail Person; as themselves must acknowledge, and cannot gain-say the same. Nor yet do they well to be angry with one who is a Worm, and no man; a Reproach of men, and despised of the People; for as they are reasonable Creatures, Themselves would not have destruction come upon them at unawares; and notwithstanding the secret excuse they have now, every man in the deep of his Heart, yet then they will think it hard (but just) to be condemned for what they knew not, but might have known if they would. If they will Still Despise, and Wonder and Perish, it is to themselves. If they think such a one is mad, only because he would prevent their own Misery, then indeed their Eyes are darkened that they see not. It happens here according to Christ's Method and Prediction, that they which see not, might see; and they which see, might be made blind, John 3. 39. Poor and Ignorant People do discern the Truth, when it is hidden from the Wise and Prudent whom it most concerns. In the latter days they shall consider it perfectly, When for Despising will be Anguish and sad Reflection; for Stubbornness, Pain and Misery.

Whatever kind of reception these Words shall meet with in the world. The best Apology for them is their own Truth and Signification.

## A Clear APOLOGY and Just Defence of *Richard Stafford* for Himself, &c.

**T**He Word *Apology* in common apprehension, seems to presuppose fault or inferiority; and hath often come by way of Excuse, mitigation or begging Pardon. Whereas the Compiler of these following Lines, is not conscious to himself of any Crime or Offence he hath done to his own Nation. And also as he stands in the rank of Creatures, he will not acknowledge so much of the other, as the *Pride of Man*, and *Arrogancy of Tongues* would imagine and speak forth.

But to get out from the Perplexity and Labyrinth of *Words and Persons*, come we to *Things*; and we would no otherwise consider the several Thoughts, Words and Actions of mankind, but with relation to them. Indeed we cannot know as God knows; for that we may take the more notice of it, it is thrice asserted and repeated, *The Lord looketh from Heaven. He beholderth all the Sons of Men, from the place of his Habitation he looketh upon all the Inhabitants of the Earth, He fashioneth their Hearts alike: He considereth all their Works*, Mal. 33. 13, 14, 15. whether Good or Evil, to Reward or Punish: *And give to every Man according to his Ways, whose Heart thou knowest; for thou, even thou only knowest the Hearts of all the Children of Men*, 1 Kings 8. 39. This is the alone Prerogative of God; for He knoweth all things, and searcheth the Heart, that not the least Thing can be hid or concealed from him. Whereas we only perceive a little according to the exact Truth; but much more in a false and imperfect manner by doubtful Report and mistaken Observation. And then we cannot thoroughly apprehend a thing wherein many are concerned; so we can give no perfect Judgment and Determination.

God hath taken the like method for the exercise and administration of his Kingdom and Dominion over Men; as our Kings and Governours over their several Countries. And he hath a Book for his Government over all the Nations and Families of the Earth (high and low, rich and poor together) as our Statute and Common Law is for England; and their civil, canon or municipal Laws for other Nations. His Word is given unto Mankind to be a Rule for their Actions, and a Law for them to live and be governed by: and from that we are allowed and commanded to *Reprove*, Lev. 19. 17. all manner of Sin and Transgression; as any one now doth take notice or speak of what is done contrary to the Government and Laws of this Nation; which is esteemed no fault, but rather commendable, and a Duty. The same is, and ought much more to be in things pertaining to God; and so likewise would be, if there was amongst us the like Zeal for and Knowledge of him that is invisible, who fills Heaven and Earth with his Presence; as now there is regard for the Son of Man, whom we see to be little, and to *fade as a Leaf*.

But this is to be understood for the Fear and Instruction of some, and for the Comfort of others. That God is not confined to the Imaginations and Sayings of Men: If some speak *words of flattery and prophetic Deceits*; and others too hard Speeches and mistaken Applications. The Judge himself will not ratify what they say, but condemn whom man absolves, as again acquit whom man condemns. For he cometh, for he

cometh to judge the Earth: He shall judge the World with Righteousness, and the People with his Truth, Psal. 96. 13. And I saw the dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life: and the dead were judged out of those Things, which were written in the Books according to their Works, Rev. 20. 12. This, according to the Decree of the Eternal and unchangeable God, is as certain and True, as if it were already past and fulfilled. As Judges and Justices of Goal-delivery do try Prisoners by the Statute-Book of this Realm at those Assizes which are holden twice a year, so at this general *Grace-delivery* which is to be kept once for all, The dead Bodies of all People, of every Place and Generation since Man was Created on the Earth, shall arise, and we shall all be judged by Christ and his Saints according to those Words written in the Bible: And this according to the plain and common sense and understanding of the same Words.

Behold in this they are not just, I will answer all mine Accusers and Enemies, that God is greater than Man; and so much do his Laws exceed theirs, and out of them do I convince of Sin and Transgression. Wherefore do I mention that God is greater than Man? In comparison of him the Nations are as a drop of a Bucket, and are counted as the small dust of the Balance. It is He that stretcheth upon the circle of the Earth, and the Inhabitants thereof are as Grasshoppers. We shall find and know that He bringeth the Prince to nothing: He maketh the Judges of the Earth as Vanity. Notwithstanding the People have more regard to them because they are seen, and their utmost Power is known; then they have to Almighty God, who is not seen, and whose Punishment is threatned. But though God is not seen, yet his Works are. And how Great must He be who build this vast House of the World, and created all things therein? What is the Wrath of the King, a Worm of five or six foot long, to the Displeasure, Isa. 59. 15. of Him, who hath Heaven for his Throne, and the Earth for his Foot-stool? What is a single Individual or an Assembly of Men, who dwell in Houses of Clay, that they should (when met in Council) as yet exalt themselves, Exod. 9. 17. to do according to their own will, notwithstanding God's Commandment to the contrary? If not to speak out, (because they profess that they know God, but in Works deny him) yet to think and act *Mannerly things against the God of Gods*, Dan. 11. 36. And in this they are worse than him here spoken of, or *Pharaoh*, for he knew not who was the Lord that he should obey him. What is abomination of Heart, they imagine to be bravery of mind; that they can, and are for doing things otherwise, and as it were hinder that his will be not done here on Earth. Which argues the exceedingfulness of Sin, with the infinite guilt and demerit thereof, and it shall be punished with proportionable Condemnation and Misery. They are corrupt, and speak wickedly concerning Oppression: They speak falsely: They set their Mouth against the Heavens, and their Tongue walketh through the Earth: therefore his People return hither, and Waters of a full Cup are wrunged out to them, Psal. 75. 8, 9, 10. By the height and breadth, and depth of such kind of Transgression, we may judge of the length of future Torments. Whole Thoughts were thus exalted to Heaven, Luk. 10. 15. their Souls shall be thrust down to Hell. Shall not God search this out? for he knoweth the secrets of the Heart, the innermost Thoughts and most hidden Imaginations. Even now he looks down from the Habitation of his Holiness, and is not far from every one of us; for at this very moment, He sees and hears all that we are talking of or doing in our Houses and several places abode: And so He hath done all along of this Generation of Men now living, as He did of those before we were born. We read of Him in his Word, *for the Lord your God is God of Gods, and Lord of Lords, a great God, a Mighty and a Terrible, which regards not Persons nor taketh Reward*, Deut. 10. 17. in which he is opposite unto Men.

have a sense, and awe, and dread of Him upon our minds; we may know and perceive his Laws written in our Hearts and inward Parts; by laying open our Conscience as in his sight, and by communing with our Spirit, when we are for a little while silent in our Chamber, and somewhat freed and separated from the Things of this World. All these ways God doth shew and manifest himself unto Mankind; so that they are without excuse.

This may be thought proper to instruct and convert Heathens, or the neighbouring Nations which do grovel in the darkness of Popish ignorance, but doth not seem so applicable to our own Country, where the Scriptures are read and preached in a known Tongue, and they boast of their understanding thereof. But yet the Prophet saith peremptorily of his time, when they had the same priviledges, *Therefore my People are gone into Captivity because they have no knowledge*, Isa. 5. 13. He doth elegantly hint of the sottish ignorance of former, his own, and successive Generations, *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the Foundations of the Earth?* Isa. 40. 21. And then doth as it were point him out in the following Verse, *It is He*, &c. So it is said further down, *There is no knowledge of God in the Land*, Hos. 4. 1. And what *Paul* witnesseth of his time, *Some have not the knowledge of God, I speak this to your shame*, 1 Cor. 15. 34. The same is affirmed at this very day, The chief, and who call themselves the wise Men of this Nation, in this they are found wanting. *They have not the knowledge of God*. This is the manner of the People of England that dwell carelessly, that lay in their Hearts, We are and none besides us. Here is a secret disowning of God above. Or if they acknowledge him by a few acts of outward Worship; yet they confine all to that. But they have not to do with him in common actions, and general course of their Life. Here they conclude they are left to themselves, *who is Lord over us?* some others will have respect unto God in little trivial concerns; But for those of Greater Moment *They do not take counsel of him, that walk to go down into Egypt, and have not asked at my Mouth*, Isa. 30. 1, 2. They have first invaded this Nation, which occasioned and raised Wars in the Neighbouring Kingdoms: But they did not seek out of the Book of the Lord, whether such enterprises at first were just and lawful. Why *Ramoth in Gilead* was ours before? 1 King. 22. 2. and under the subjection of the same King of this Nation. And though now it be in danger to fall into the hands of the King of Syria; yet they should have done well at the very beginning of all to have *enquired at the Word of the Lord*, vers. 5. and then all this might have been prevented at the very first rise. And now the Land is moved and divided, and by reason of the sores thereof, it shaketh; yet it may be made up and healed by our God. Now *Urim and Thumim* are ceased; neither have we Warrant for additional Immediate Revelation; But God hath given us his standing Word in the Bible, which was confirmed by Signs and Miracles, and divers Gifts of the Holy Ghost; whereby God himself did bear witness to it, and did enact and confirm it as a Law and Direction to our fore-Fathers, and to us their Children, and to our Posterity for evermore. *He hath shewed thee O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy?* Mic. 6. 8. By this way and method of Righteous and prudent accommodation Ireland might be sooner recovered and utterly disentangled from out of the hands of the French King, than by all the Multitude of Men and Horses, ships and Carriages, the several Instruments of Death and Cruelty; all which only make a meer noise and outward shew, but there is nothing more in it besides Destruction and Wreck.

But our Governours are not Governed by the Law of the most High God; and so they do not walk Humbly with him; They do not consider that in the Thing wherein they



they deal Proudly, he is above them; they do not consult aright for his Glory; nor will they obey him so far that he may direct their work in Truth. *They have set up Kings, but not by me; They have made Princes, but I knew it not.* Hof. 8. 4. which hath been particularly shewed with such Evidence and Demonstration of *Divine Truth* that the Sinners resort only to their old accustomed method of stubbornness, despising and bare contradiction; but still it remains firm and unanswerable. And this hath been already done in two distinct Sessions of Parliament in two short printed Testimonies of Truth; the first entituled *A Supplemental Treatise of Government* &c. bearing date Jan. 4. 1689, 90. The second, *Things Plain and Weighty*, referred to the consideration of both Houses, March 25. 1690. That Peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all Generations.

For themselves do pray in the same words in the place where they are assembled every morning before their solemn consultations, and therefore it may seem strange (unless an unseen Enemy did blind their Eyes and Hearts, or hinder from discerning, or turn them aside from the Truth) that when God hath shewed them a way in his Word, and left the means in their power; yet they did not go the right way to preserve, make better and perpetuate the Government; nor to Restore Peace, nor make Wars to cease: all which by the direction of God's Word will be done, to the end of time, and to the ends of the Earth; *when they shall fear the Name of the Lord from the West*, Isa. 59. 19. and other Nations will also do the same, as they have from this understanding People a right example. And further, there is the Promise of God, *Psal. 102. 28. et 72. 5.* that future Generations shall Continue what we have happily begun. It is only to order things, and to establish them with Judgment and with Justice, from henceforth, even for ever. To observe and do according to those Laws, Rules and Directions which the Lord hath shewed and appointed in his Word; and then there would be continued peace and firm settlement throughout these three Kingdoms, which are united one to another; and the like might be successively established throughout the whole Earth. *Let us once come, and fix upon the sure Foundation of Righteousness.*

But other wise there will be confusion, disturbance and unsettledness of Times, with the manifold evils and inconveniences thereof now in this place, besides the Wrath of God which hereafter cometh upon the Children of Disobedience. If People will go on still in their own Ways, and according to their own Thoughts, this is Sin, Iniquity and Transgression; all which the Lord of Recompences shall surely requite. *None telleth for Justice, nor any pleadeth for Truth: they trust in Vanity and speak Lies; They conceive Mischief and bring forth Iniquity; they have Cockatrice Eggs and weave the Spiders Web, He that catcheth of their Eggs, destroyeth; and that which is crushed breaketh out into a Viper.* See Isa. 59. throughout. What is done by way of Violence, Humour and Stubbornness, will recoil with greater force and smart upon themselves; notwithstanding they die as other men, and we see nothing as yet to besall them. Again, sometimes it is here seen, that what they would suppress, doth rise up with greater strength and danger against them. Or if with much subtlety and contrivance, They weave the Spiders Web; yet these Webs shall not become Garments, neither shall they cover themselves with their Work. It may just skin a thing over, which nevertheless will be seen through. And it doth not answer the ends of Government as to give real peace and assured Preservation. Indeed it is a little better than nothing, for it is somewhat cast over, which doth neither hide nakedness nor keep warm. And then it is a long time in transacting and making; but it is all suddenly swept away, and profits nothing at all afterwards.

We have an example and instance hereof in the late Reign; when the King not observing

serving the Rules of Mercy, Judgment and Righteousness, was not *Establisht* in his Throne, Isa. 16. 5. but hath been since removed. It is observable of those arbitrary and illegal Acts which he did, That he was two or three years in bringing them to pass; but they were undone again in two or three days, or less than a week. And he did offer to do all things for the future as became a Good King. God knows the secrets and intents of his Heart; and whether it was not more out of apprehension of danger than real Repentance; but that might have brought him to a sight of his Sin and Errour, and then it would have been real and unfeigned: for affliction and fear are such a beginning of Repentance as God will accept of, and therefore we may allow the same to one another in things that they have trespassed against us. But it was not done according to Righteousness, Equity, Truth, or Christian Forgiveness. In the great National Revolution was that fulfilled, *They proceed from Evil to Evil, and they know not me, saith the Lord*, Jer. 9. 3. One unlawful extream doth not excuse and justifie another of despising the Oath of God, breaking his Covenant, and transgressing the Laws of Righteousness.

There are many Particulars and Circumstances of Sin and Evil of both sides, which no man knoweth nor considereth the utmost Evil and Abomination of. But the Lord shall rehearse it, when he writeth up his People. He hath a Book of all Nations, Families and single Persons, with an account of the Time and Place they stand here on the Earth. As likewise he notes the things that they have already done, and his all-knowing Spirit will bring out the very truth of all things: Though he now keeps silence, yet he will reprove the several Persons concerned herein, and set the things they have done before their Eyes: *For there is no respect of Persons with God; for as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law*, Rom. 2. 11, 12. *But he that doth wrong, shall receive for the wrong which he hath done, and there is no respect of Persons*, Col. 3. 25.

But alledge as much as you will of this, it is Scripture and Cant, and is not minded; so may a common Thief or Murderer, or any Transgressor of man's Laws, for a time despise, and not regard them: yet Justice at length will apprehend and overcome him. In like manner, the Words and Statutes of the Lord will take hold, Zech. 1. 6. of men of every Generation and Country; and as to each part of their Life after they are come to the knowledge of good and evil. Some do imagine that they shall escape, because they have the chief of the People, and the Multitude, and the Fashion, and the Course of the World on their side. They have Armies and Fleets; and such an one is driven away and oppressed, and of declining Years. He may be taken captive or Killed, or his day come to dye. What then? We have to do with an Almighty and Ever-living God. Our selves and all the many Inhabitants of the Earth, are but a parcel of dying Men and Women, and so take them altogether, notwithstanding their number, they are all contemptible and of small Power. And those who in this time of Tryal will follow a Multitude to do Evil, or side with the course of the World in their Transgression and Unrighteousness; As sure as God hath given a Law to mankind, and his Word is true, this is the ready way to be condemned with the World. Let men in the mean while make what alterations they will, all is but as a company of Worms of the Earth, who vainly think to change Times, Laws and Ordinances; But they are all just like so many Ants, which are a long time bringing little Sticks and Straws together, which is all suddenly blown away with one single blast of Wind; much less will it stand until, or at that day when our God shall come, and it shall be very tempestuous round about him, Psal. 50. 3. There can be no such thing as a Law, unless it be founded on a Divine Right and Eternal Truth.

And therefore it was a foolish and wicked Imagination of such who knew not God, and did conclude it impertinent to bring Scripture to manifest that in the late Revolution of putting down one King, and setting up another, the Nation of England hath not done Righteousness; for how could this be known otherwise than by Scripture, the highest Law, which God himself hath given to mankind of every Nation, Country and Language. Every thing is to be tried and judged by this supreme Rule of good and evil, truth and falshood, right and wrong. We are to be accountable to God for all our Actions, and must receive according to what we have done. It is God who establisheth Kingdoms and Property; and his Dominion over us is above all man's Government; for this is inferior, and ought only to be in subordination under God; from whom men receive authority to make National Laws, and to exercise their own Rule and Dominion: The great Law-giver hath kept this in his own Power; for his Word and Commandment is left for Admonition and Reproof, that the Kings and Judges of the Earth do only that which is just and lawful; but if they do not, they are warned to amend, otherwise they will be condemned.

God standeth in the Congregation of the mighty; he judgeth among the Gods, Psal. 82. 1. There is an assertion of his own Government over all Kings and Magistrates, unto whom he vouchsafes to give his own Name. And then comes in afterwards by way of Reproof, *How long will ye judge unjustly, and accept the Persons of the Wicked, Ielab*, Vers. 2. Then succeeds his Command, *Defend the Poor and Fatherless, do Justice to the Afflicted and Needy: Deliver the Poor and Needy, rid them out of the Hand of the Wicked*, Vers. 3, 4. And as all Scripture is profitable for Correction, for Instruction in Righteousness, so in order to that, it doth take notice of what is amiss, *They know not, neither will They understand, they walk on in darkness, all the Foundations of the Earth are out of course*, vers. 5. and throughout God's Word and Law there are directions and commands to set them in right order again. But that remains in a dead letter, and it is not faithfully handled nor universally applied; for *the Priests have been partial in the Law*. They have kept back some part of it, and have not made known the whole counsel of God unto the People: And also according to the marginal reading of Mal. 2. 9. They have accepted Faces, by applying it superficially and favourably to the higher sort of People. As they have done, and do not cease to justify the Wicked for Reward, for some Place or preferment either already bestowed, or in hope and expectation to be given. And so it comes to pass that God's faithful Messengers (who have appeared in their several Generations as singular) are persecuted and proscribed. Now God doth lie still and hide himself to see what the Children of Men will do. Though it is the secret continued Prayer of his Elect and Servants, *Arise O God, and Judge the Earth; for thou shalt inherit all Nations*, Psal. 82. 8. Yet He will not before the appointed time. But his Law is given in the mean while, and he doth prove the doings of the Children of Men.

There hath been a long and continued controversy in the World throughout former Generations and in all Nations; and the same continues at this day, not only amongst Heathens, Mahometans, Papists, but to our greater shame, even in the more pure reformed Churches, and at this very instant is in the Land of our own Nativity: the Substance whereof is to this following effect: Whether the Laws of God or man shall have the superiority and take place: Whether we will do all Things according to the pattern shewed in his Word: Whether his Light is to be extinguished, and his Truth stifled which God would send out, Psal. 43. 3. *if it should reprove the Darkness* and Wickedness that is in Palaces and great Houses, or manifest the Error of their corrupt ways. But mention is made, vers. 1. of an *ungodly Nation, and a deceitful and unjust*



*Men.* They would *ungod* him, if they could reach up and pull down the High & Lofty One, or lead away captive (as hath been done with dumb Idols,) the living and Almighty God; but because that is not in their Power; They will do as far as is suffered. They act in opposition to the *Father of Lights*, James 1. 17. and do what lieth in them to prevent the rising of the *Sun of Righteousness*; and afterwards stop out the shining thereof. When he that dwelleth between the *Cherubims* would *shine forth*, Psal. 80. 1. They will hinder it what they can; But God doth suffer it so far, for the next thing is, *he will stir up his strength*, vers. 2. and then poor Creatures, who now provoke the Lord to jealousy, will find that they are not stronger than he; in this their short time they will not bear that word which convinces of Sin and Unrighteousness; But how then will they endure his Indignation and Punishment, which that was to warn them of, and put them in a way how they might escape. *Even thy Truth O my God*, Psal. 71. 22. is called a *false and feigned Libel*, if it doth discover their own falshood and Hypocrisie. And it must skulk about in Corners, or be conveyed in a secret place, though there is stamp upon it the Image and superscription of the Great and Invisible King; but they are *fearful*, Rev. 21. 8. to own and confess it before the World; for they fear the D.<sup>s</sup> pleasure of Men more then the Displeasure of God. They would have God's service be brought down to Mans purposes, and be so modelled as to be made consistent with the foolish policy and misapprehended welfare of a Nation. These things are strange to mention, but themselves know, that their inward Thought, Pride & Rebellion of Heart is, that though they will acknowledge with their Tongue and Lips that the *Most high ruleth over the Kingdoms of Men, and his Dominion is above and over all*; yet they would have it so far come under theirs, That if Gods Laws are contrary, and not agreeable to humane constitutions, They must not be spoken of, *Amos* 7. 13. nor laid before our Princes and our Priests, our Lords and Counsellors for fear of Punishment, and being prosecuted as one against the Government; when *themselves in this very thing are against the Government of their God*; and to speak or act after this manner, is high Treason against the King of Heaven. Alas! How do a small Number of Grasshoppers here on the Earth think of, and would do towards the great Lord of the World? How do men that shall die, and must appear before him in judgment, demean themselves towards him now they are but a little while in the way? *Arise O Lord, let not man prevail, let the Heathen be judged in thy sight. Put them in fear O Lord, that the Nations may know themselves to be but men*, Psal. 9. 19, 20. Again thus much is signified by what is written, *He ruleth by his Power for ever, his Eyes behold the Nations: let not the rebellious exalt themselves*, Psal. 66. 7. *He shall subdue the People under us, and the Nations under our Feet*, Psal. 47. 3. And though the Nations be never so angry, yet now is the time come that God shall take to himself Great Power and Reign. A little opening and appearance thereof doth now begin in this place and Nation, which will be likewise followed in the Habitable parts of the Earth.

For the matter of contention is not so much between the two Kings, who are both Pot-herds of the Earth, and shall each of them severally be brought down to the bars of the Pit, although now they have their Armies, and cause their Terrour in the Land of the Living. Cease ye from man whose Breath is in his Nostrils, for wherein is he to be accounted of? We ought utterly to draw off from the Persons of each, and not have them in admiration, and not name them more then needs must; for by so doing men do forget and lose the knowledge and fear of the Lord; and are not so sensible of the Glory of his Majesty and infinite Greatness. But the thing which the Lord doth require of our *Land* is, that she do not depart from and forsake his Eternal and immutable Rules of Judgment and Righteousness, and that his People be very

*contagious*

*courageous to keep and to do all that is written in the Law of Moses, that ye turn not aside therefrom to the right hand or to the left, Josh. 23. 6.* So whatever is further commanded in the Book of Psalms, the Writings of the Prophets, and the Gospel of Christ declared by the *Evangelists and Apostles*. All things are to be done according to his revealed Will, now a little before he ariseth to shake terribly the Earth; *for the Word of the Lord is, and all his Works are done in truth: He loveth Righteousness and Judgement, Psal. 33. 4, 5. Righteousness shall go before him, and shall set us in the way of his Steps, Psal. 33. 13.* God's Work ought to be done in his own prescribed method, according to what is written, which is so plain and easie to be understood, that wayfaring men, though Fools, shall not err therein, unless they run out of willing and set purpose.

Whereas heretofore we were disobedient, and did not all things according to the Pattern shewed us; we are to acknowledge our Iniquity and Transgression, and from henceforth for ever, we and our Children are to promise unto the Lord and keep it, to do according as he hath said and commanded in his Word; which we ought in like manner to obey, as if we heard his Voice from Heaven. As we daily Pray, so we are likewise to do (lest we be found Mockers and Dissemblers with God, and have our portion with Hypocrites and Unbelievers) his will on Earth. Which again is not to be measured by what is acted on this stage of Sin and Confusion, or publickly done in the place where Satan's Seat and Kingdom is; but as it is clearly written and manifestly revealed by the Word and Spirit of God, which came down from above, and knoweth what is God's will. And what is done in Heaven, the same is expected here.

In the Mouth of two or three Witnesses every Word shall be established; and we have three holy Men of God, who were moved by the holy Ghost, and give attestation and confirmation to the same thing. *He is the Rock, his Work is perfect, for all his ways are Judgement, a God of Truth, and without Iniquity, just and right is he, Deut. 32. 4. The Works of his Hands are Verity and Judgement, and all his Commandments are sure: They stand fast forever and ever, and are done in Truth and Uprightness, Psal. 111. 7, 8.* By this it appears, that our late Revolution is none of God's work, in which he is well pleased. *For I the Lord love Judgement, I hate Robbery for burnt-Offering; and I will direct their work in Truth, and I will make an Everlasting Covenant with them, Isa. 61. 8.* So that if People would do the work of God, and come to settlement and stability of Times, they must only use such means all along as are good, true, just and lawful, and none others. These are to be known by God's Law only; for (as aforesaid) that is the supream Rule of Good and Evil, Truth and Falshood, Right and Wrong.

And thence it doth appear, that this Nation hath *trespassed against their God, and have forsaken, Isa. 48. 2. and resisted his Ordinance* by putting down that Power (which is asserted, *Rom. 13. 1. to be of God*, though it was an Heathen at the very time) This is a Sin and Transgression, and there is no hope to avoid the present Displeasure, and escape the future Punishment of God, otherwise than by making a *Covenant with our God*, and by restoring the King to his right; and henceforward to tremble at the Commandment of our God, and let it be done according to his Law, *Ezra 10. 3.* See and consider of *vers. 2, 4, 10, 11.* The Laws of God are to be set before People, and they are to be exhorted to the Observance of them; but still men have their Liberty and full Freedom of Action. If they will not do so out of Conscience and Obedience to God, they may let it alone; Or to speak plainly, deliberately and truly in the Gentile dialect) *choose and be damned*, according to what they have done, and involved themselves in from what is written, *They that resist, shall receive to themselves Damnation, Rom. 13. 2.* It is at their own peril and danger

danger. The divine Promises and Threatnings are to be used only; but no outward force and compulsion, for the right Christian Religion doth not allow of any. And here is a Threatning as true as Gospel, which lies expressly against the Nation and People of England. \* *The Wrath of God is revealed from Heaven against all Unrighteousness of Men, who hold the Truth in Unrighteousness*, Rom. 1. 18. It is only revealed and made known here; but it is to be executed and felt in another Place. So though we are in the true Reformed Religion; yet We are not (under the aforesaid Penalty) to continue and practise any Unrighteousness towards our King, who is a Member of a false, superstitious and corrupted Church. *Thou that abhorrest Idols, dost thou commit Sacrilege?* So they should not commit any Injustice, Wrong, Sin or Evil. *Thou that makest thy boast of the Law through breaking of the Law, Dishonourest thou God?* for the Name of God is blasphemed among the Gentiles through you. In this National Corruption there have been no less than five Laws of the second Table violated, as by *Disbonouring of and Disobedience to Parents, Committing of Murder*, as hath been done by Unnecessary, unjust, Unnatural Wars; *Theft, bearing False Witness*, as by lying Stoeies and deceiving the People with false News, *Coveting and taking Possession of anothers Inheritance*, who was greater than *Naboth*, and his inferiour did it. Again, *the solemn Oath hath been despised, and the Covenant broken* (whereof God alone will judge and determine of both sides) and as sure as God is (which is as evident as the Heavens He created and we see, or that he laid the Foundations of the Earth which we tread on) so certainly will *He recompence it upon their own Head*.

Unless all this is prevented by true and unfeigned Repentance, in order to which it is necessary not only to be sorry, or secretly to bewail, but further to undo the Fault as much as it can be. And as God was dishonoured publicly, in like manner to regain his Favour. They should publicly acknowledge their Iniquity to their God, that they have transgressed against him by forsaking his Ordinance, despising his Oath, and breaking his Covenant. To speak after the manner of men, That God should have repair for his hurt Majesty, which they have offended and despised, and also have Glory given unto him by confessing their own shame; for we must do as much to reconcile our selves to an offended God, as the Great Ones of the Earth require from all that displease them. And this is the true design and end of Confession. Those Things done in Private, may be there acknowledged; but in other Things, the acknowledgement should be altogether as Publick as the sin was, according to Lev. 26. 40. *Joseph* 7. 19. *Ezra* 10. 2, 3, 10, 11. *Mark* 1. 4. *Acts* 19. 18. And where anything hath been taken away from any man by False Accusation, He is to be restored to it again; and the very Truth of all Things to be brought out, and to be known openly before the World. It might be so ordered and consented unto, That They have Deputies, faithful, courageous and learned, to implead one another before the Great Council of the Nation, and Witnesses examined upon Oath of both sides. Which would be a more Christian and Rational way, than to lead forth Armies to push at and gore one another, like a *Multitude of Bulls and Calves of People*, Psal. 68. 30. Man was born more naked and unarmed than those dull Creatures; but they have found out Instruments of Death to knock down and butcher one another.

And though in these days of Wickedness and Ignorance there is such *trusting in the Arm of Flesh*, and *Children do rise up against their Parents*, to cause them to be put to Death, and sanctifie it with a Fast, and then again after the *Turkish* manner, conclude

of the Righteousness of their Cause by the Success and event thereof: Or think to escape because they fulfil the Scriptures, whereas Judas did the same. But the same Word saith, It would have been good for him if he had never been born. We are not to be surpris'd or doubtful as to this; for it was the Question of old time; *Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit, Thou art near in their Month, and far from their Reins,* Jer. 12. 1, 2. So these were outward Worshippers of God, and did make use of his holy Name in their Talk and Discourse, as the manner of Hypocrites is: And they keep for a while what they obtain by lying, *Flatteries* (Dan. 11. 21), *Disimulation*, *Carnal Policy* and *Wisdom*. But if these were detected, the other would not stand and endure. As may be gathered (let him that readeth, understand) from what is spoken of in the Prophet *Daniel*, *It cast down the Truth to the Ground, and is prais'd and prosper'd,* Dan. 8. 12. And then indeed Transgression may prevail and spread abroad. But if Truth were not fallen in the Street, and Equity could enter; if Truth might once maintain its Ground, and Righteousness take place; if as soon as the Lord gave the Word, great would be the company of those that published it, *Psalm* 68. 11. The next immediate consequence is, *Kings of Armies did flee apace,* *Verse* 12. And in a little process of Time it would be fulfilled all the World over; *for so, the Kings were assembled, they pass'd by together, they saw it, and so they marvelled; They were troubled and hasten'd away; Fear took hold upon them there, and Pain as of a Woman in Travail,* *Psalm* 48. 4, 5, 6. And though now the Kings set themselves, and the Rulers take counsel together against the Lord, and against his anointed; yet his single Word and Truth, if it had a free course and universal spreading, would scatter them all.

As of old Time, when the Lord looked into the Host of the *Egyptians*, through the Pillar of Fire and of the Cloud, he troubled the Host of the *Egyptians*; so it is now at this very day. When he sends forth a Manifestation of his Word, and displays a *Banner of Truth* (which is always done by some outward Instrument) it doth cause Disturbance in the Minds of Men, and is thought to break their Peace, because it doth somewhat interrupt their security and ignorance in Sin. It doth fill their Souls with fear and doubt, and there is a worse restlessness within than Swords and Staves do cause among the multitude. And this is but a slight and transient fore-runner of that *Indignation and Wrath, Tribulation and Anguish, which shall be, and remain upon those who are contentious, and do not obey the Truth, but obey Unrighteousness.*

Indeed such may be mad, or foolish and inconsiderate, but they can never be truly courageous, unless they are stupefied, and made blind by Drunkenness, Pride, Unbelief, gross Ignorance: And when this last a little wears off, they are furnished with *strong Delusions* that they should believe a Lye; They receive in false and mistaken Notions; or they are scared by the close hidden acts of Hypocrisie. For they cannot endure to consider of thoroughly what is commanded, *That no man* (of whatever rank or degree) *go beyond and defraud his Brother* (much less a Father) *in any matter,* (which extends to a Kingdom, or Inheritance) *because that the Lord is the avenger of all such;* as we have also forewarned you and testified, *1 Thess.* 4. 6, now this third time. And they being upon the brink to appear before that God and (as we are here told) subject to Evils from the World to come; It is a marvellous Policy and destructive mischief so to beguile that they fall into before they took any care to prevent, or were thoroughly put in mind, and truly informed hereof. It must be barbarous, and a siding with the Deceiver of mankind, to contrive on set purpose to keep People ignorant; and as they think for the better accomplishment of a present Design to

suffer so many to fall into the future misery; and to let them perish and be destroyed for want of the right knowledge of things. A report and glimps of *Eternity* will more startle than the flashing & noise of Guns, and the doubtful uncertainty of what kind of Endless Life they are just entering upon, will cause *great Thoughts and searching of Heart*; which his more sensible than Wounds and Blows to the outward Man: For it is at their *Peril* (without foolish jesting, or meer outward Laughter, or a proud contemptuous Smile) if the Kings of the Barth, and the Great Men, and the Rich Men, and the Chief Captains, and the Mighty Men should not obey the Gospel of our Lord Jesus Christ; for such will hide and fear as much as they brave it out, and seem resolute now. But if they would indeed be preserved from the Wrath of the Lamb, they must yield Obedience unto what He hath commanded in the Gospel. *Therefore all things whatsoever ye would that Men should do unto you, do ye even so to them, for this is the Law and the Prophets*, Mat. 7. 12. *If it be possible, as much as lieth in you, live peaceably with all men*, Rom. 12. 18. *Render therefore to all their Dues*, Rom. 13. 7. All fair and honest means ought to be used, first to prevent those mischievous effects of Bloodshed, Poverty, Sickness, continual Fears, which may terminate in temporal Desolation and eternal Destruction. And even now these Wounds, and Bruises, and purifying Sores are broke out, they may yet be closed, and bound up, and mollified with Ointment, instead of the long, severe and destructive Remedies. And if men will not do according to the Will of God, and of Christ, take heed lest that also come upon you, which is spoken or in the following Verse, *Tour Country is desolate, your Cities are burnt with Fire; your Land strangers devour it in your presence, and it is desolate as overthrown by Strangers*; Isa. 1. 7. When a Fire or Plague is began, People do endeavour to extinguish and stop it as soon as they can. The drawn Sword may be put up in its Sheath, and the grievousness of War might cease; and (as aforesaid) Things should be done by way of just Treaty, and prudent Accomodation.

*People had better see and prevent this before-hand, than only remember when it is come upon them, and without Remedy, that they were forewarned hereof by one whom they supposed to be distracted and out of his Wits, and therefore then they would give no heed to it; for Satan, according to his methods of old, doth on purpose raise such an Aspersion and Reproach on the Man who tells them of these things, that they should not believe him; and so they are more blindly and securely led on to Destruction.*

I am for Peace, but when I speak, they are for War: They go and prepare themselves accordingly. Nay, They will do purposely, and more violently against what is here said, because these Things are laid together by a small and despicable Person, whose Spirit God hath stirred and raised him up as an Instrument to convey forth his Truth unto Men; for *I speak nothing of my self, but from his Word only*. And therefore their Murmuring, and Despising, and Rebellion are against the Lord, Exod. 16. 9. This ought to be done by some one, yea, and by many. But whoever had first appeared to cry aloud, and spare not; Lift up thy Voice like a Trumpet to shew the People of *England* their Transgressions, and their Sins; The same Reproaches and false Suggestions would have been against them also. For when People have no mind to receive and obey the Message, it is easie to take exceptions at the Post or Officer who brings it. But the all-knowing and all-wise God will not be trifled with, nor deceived: The Great King of all the Earth will find and bring out those his Enemies, who would not have him Reign over them, but do speak against, Numb. 12. 8. and evil intreat the Messengers whom he hath sent.



And now to manifest unto the World that I am *sent*, and to make *evident* my *Com- mission*, I do declare (as I will answer it before him who is appointed Judge of the quick and dead) that it is contained in the twenty third Chapter of *Matthew*, and the thirty fourth Verse, where Christ promises to the several Generations, *Matt. 2. 39. Behold I send unto you Prophets, and Wise-men, and Scribes.* And I do affirm according to Truth, without boasting of my self, that I do come under the last denomination of a *Scribe*. I may just observe, that the Prophetical Office was chiefly to reprove Sin and Transgression, and also they did fore-tell some future events which were not presently fulfilled. The first hath been done without Partiality and Respect of Persons; and also some things have been spoken of, which are yet to come. Moreover, if there have been any Words of Knowledge and Wisdom delivered, let others judge. But a *Scribe* is such an one who is instructed in, and reasons out of the Law; which is the very same what I have done as to National Affairs; For the several things which I have published to the World, are an opening, and alledging, and reasoning out of the Scriptures, the Law of the Most high God.

I have been educated at the School of the Prophets; for I was six Years at *Magdalen Hall in Oxford*, and took one degree; I was there twice sworn the Oath of Allegiance and Supremacy. And now it comes to pass that the same Oath which such a vast multitude of Priests and People have *despised*, hath taken hold of me, and hath obliged me to act after this manner. For I did swear twice in the Reign of *Charles the second*, *Him and them* (innuendo his Heirs and Successors, under which his Brother is comprised) *will I defend, according to the utmost of my Power.* Now the Weapons of our Warfare are not Carnal, but Spiritual, and no other ought to be used according to the right Christian Religion. For these last six Years I have been at several times resident in and about the City of *London*. I was entred into the Society of the *Middle-Temple*, and observed the Customs of the House for several successive Terms, and I did for a while study the Statute and Common Laws of this Nation: So that I came all along in a regular way, and was furnished from the Laws of God and Man, to have pleaded the Cause of the *Oppressed King*. And for my part, being assured only of the Protection of the invisible God, and trusting to that Promise, *His Truth shall be thy Shield and Buckler*, *Psal. 91. 4.* I was not afraid to speak openly and boldly as I ought to speak. Though both Houses of Parilament, by reason of contrary Practice (as may be understood from *Jer. 2. 26. Mark 8. 38.*) were *ashamed to bear such Words*; which would have reprov'd, and set in order before them their Sin and Transgression in the very same place where it was committed. And so they may still, if they are willing to run the danger of *rising up to everlasting Shame and Contempt*, and have the *Son of man* be *ashamed of them, when he cometh in the Glory of his Father with the holy Angels.* Saith the Lord, *And it shall come to pass, that whosoever will not hearken to my Words which he shall speak in my Name, I will require it of him, Deut. 18- 19.* Now that Prophet was *Christ*, who hath conveyed down to others the same Authority and Commission, *He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, Luk. 10. 16.* For such would not hear Christ himself, if they had lived in the same Generation with him; neither would they be perswaded, if *Christ* should come once again into the World after the same manner as he did; But his next coming is unto judgment.

Peradventure, our Lords and Counsellors did go upon an Error and Deceit of their own Heart, and did therefore refuse to hear the Law of their God; because they might think that if the *Word* was not *proclaimed* and spoken out *viva voce*, They might then

more

more safely *contemn God's Word and Commandment*, and have such an excuse for their Sin; not considering the God with whom we have to do: *Who understands our Thoughts afar off*, Psal. 139. 2. and knows that themselves only hindered, and would not suffer his Word to be spoken out. For I delivered in Printed Cases, and also sent a written Petition to the same purpose: And when I could not have it delivered in and read, I ordered my Petition to be printed and given to the Members severally (if perhaps any would move thereon) though I knew before this was contrary to Custom and Usage, and therefore I was at first unwilling so to do; but this kind of necessity and urgency did press me forward. For my part I would leave no means undone to discharge my Conscience fully towards God: But He knows that I was directed and put in mind long before, *That this is a rebellious People, lying Children, Children that will not hear the Law of the Lord*, Isa. 30. 9. And thereupon according to what is said in the foregoing Verse, and also I was shewed the same in the Light of God's Spirit, *Now go and get it printed in a Book*; which I accordingly did, and delivered to the several Members on April 2. 1690. for which I was committed to Custody (it being by them called a Seditious Pamphlet) and so I remained under confinement for four Weeks, and afterwards was with great care sent down into the Country, to be remote from London. I gave away about an hundred of those Hittch Books, and would have more ready if I had been permitted; for I ordered a thousand, which were more then sufficient for all the Representatives of the whole Nation: But however, they had sufficient to notify it unto the residue of the Members; and they may yet understand and be instructed aright, that the Word (which God sends through a contemptible earthen Vessel) spoken (or written, for that longer remains) is *steadfast*, and every Transgression and Disobedience shall receive a just recompence of Reward.

As they do all profess themselves to be Members of the Church of England, so they are to be advertised of somewhat out of her Liturgy in the Exhortation before the Communion; *Therefore if any of you be a Blasphemer of God, an hinderer or slanderer of his Word, repent you of your Sins, or else come not to that holy Table*. But because ye have the outward Administration thereof in your Power; and your Bishops, Priests and Deacons are involved in, and carried away with the same corruption; They will nevertheless dispenze the Holy Sacrament unto you, though ye do still continue in and practice the same Sins. But yet be ye assured and forewarned from the truth and determination of God, that notwithstanding ye do still partake of the outward part or sign, yet ye will be deprived of the thing signified thereby: That is, now of the true Grace and Spirit of God, and hereafter (to speak in plain terms) ye will be *excommunicated and shut out from Heaven*. And ye can no more enter there against his Decree and Will, than now ye can flye up, and of your own strength cause the Heavens to be opened to receive you. God will not admit them there. who would not suffer him to *reign over them here on Earth by his Word*, and the Messengers appointed to publish and make it known; who are necessary for the exercise and administration of his Kingdom and Dominion over Men. I speak to our Rulers, judge ye in your selves. How would any earthly King receive it, to have his Ambassadors and Officers, yea, an inferiour Herald or Poste disturbed. and interrupt and stop in the execution of his business? We are his Servants, and must do according to what our Lord and Master sends us; and if any Injury is offered us, he takes it upon himself, and will punish according to Mark 12. 4, 5, 9. And if my self should be *killed or scourged, or persecuted from place to place*; whosoever shall presume to do it, either secretly or openly, God knows it all one, they must also take what follows, *That upon you may come all the Righteous Blood shed upon the Earth*, Mat. 23. 35. The greatest Emperors, Kings,

Princes,

Princes and Potentates will find one higher than they. The inferiour Judges, Magistrates and Officers will meet with one, whom they were as much bound to obey as their respective Masters. Great swelching Words will be changed into doleful Cries and Lamentations: Instead of domineering and insulting over those whom they had once Prisoners before them, will succeed trembling at their presence; and such will be strangely abashed to see them become their Judges. God will arise and maintain his own Cause, and the boldest Persecutors of them all shall at length find, *He that toucheth you, toucheth the Apple of his Eye*, Zech. 2. 8. He had better run his own Finger into his own Eyes and bore them out, rather than do those things to be cast into Hell-Fire. This harsh, but true expression may be further gathered from *Mat. 18. 6, 7, 8, 9.*

And though it is in a less degree of Reproach, Slander or Rewiling, Curses or hard Speeches against the Person of such an one: Surely men know not, nor consider what they do herein: *Because for thy sake I have born Reproach, Shame hath covered my Face: I am become a Stranger unto my Brethren, and an alien unto my Mother's Children. For the Zeal of thy House hath eaten me up: and the Reproaches of them that reproached, they are fallen upon me.* Psal. 69. 7, 8, 9. To speak against, or evil of any one, who doth not handle the Word of God deceitfully, but by manifestation of the Truth, commending himself to every man's Conscience in the sight of God, and to reprimand upon the Instrument which conveys it forth, because the Word *convinceth of Sin, and of Righteousness, and of Judgment*: This doth first manifest their own guilt and contrary practice, and to reply against it, is to reply against

*\* They strengthen themselves yet further, & think themselves more secure when they set up the Throne of Iniquity, and frame Mischief by a Law: as by Oppressing a Man and his Heritage, if they will not sin against God, and forswear themselves and comply with the Error and Corruption of the Multitude.*

*ers of Iniquity boast themselves, Psal. 94. 4. \* [see Vers. 20. And these are the hard + Come & let us smite him with the Tongue, and let us not give heed to any of his Words, Jer. 18. 18.*

*to resist the Servants of God, and doth it with an intent and purpose to make them as Lyars, and through them to derogate from God's Glory and Truth; that, if possible, the Word which goeth forth out of his Mouth should return to him void, and not accomplish that which he desires, nor prosper in the thing whereto he sends it: for to this tend the Devices and wickedness of Satan, the adversary of God's Kingdom.*

But let those who have any reverence or fear of God, take heed how they speak of him and his Truth, which appears forth through his Servant: for that indeed, and not so much the outward Person, is the Thing chiefly admired at, *I am at a Wonder* (in the new Translation it is Monster) *unto many, but thou art my strong Refuge,* Psal. 71. 7. *For whether we be besides our selves, it is to God,* 2. Cor. 5. 13. Christ himself had the imputation of Madnels. *And when his Friends* (in the Marginal Reading it is Kinsmen) *heard of it, they went out to lay hold on him, for they said, He is besides himself,* Mark 3. 21. The Scribes who understood a little more, did blaspheme against the Holy Ghost, because they said, he hath an unclean Spirit, Vers. 30. *Add to say, such*

*God, Rom. 9. 20. It is answering again and disputing, and a kind of blaspheming the Holy One of Israel: For such are resolved not to do the thing, and are so far from coming to Repentance, and turning from their Iniquities, that they harden and confirm themselves yet more in their sinful ways. They will utter and speak hard things, and the Work-*

*Speeches which Ungodly Sinners have spoken against him, Jude 15. This shews the exceeding sinfulness of Reproach, which hath more or less aggravation, according to the particular kind of 4 sayings, which were invented and promoted by the Father of Lyes; who is suffered*

*to resist the Servants of God, and doth it with an intent and purpose to make them as Lyars, and through them to derogate from God's Glory and Truth; that, if possible, the Word which goeth forth out of his Mouth should return to him void, and not accomplish that which he desires, nor prosper in the thing whereto he sends it: for to this tend the Devices and wickedness of Satan, the adversary of God's Kingdom.*

*But let those who have any reverence or fear of God, take heed how they speak of him and his Truth, which appears forth through his Servant: for that indeed, and not so much the outward Person, is the Thing chiefly admired at, I am at a Wonder* (in the new Translation it is Monster) *unto many, but thou art my strong Refuge,* Psal. 71. 7. *For whether we be besides our selves, it is to God,* 2. Cor. 5. 13. Christ himself had the imputation of Madnels. *And when his Friends* (in the Marginal Reading it is Kinsmen) *heard of it, they went out to lay hold on him, for they said, He is besides himself,* Mark 3. 21. The Scribes who understood a little more, did blaspheme against the Holy Ghost, because they said, he hath an unclean Spirit, Vers. 30. *Add to say, such*



an one is an *Enthusiast* or *Fanatick*, in the plain and proper signification is to affirm, He is posselt with the Spirit of the Devil, such as did reside amongst the *Oracles of Old*, or in the *Heavenly Temples*: And therefore though it be a gentle & hasty Word, People should be exceeding cautious on whom they affix it. For we must expunge many places out of Scripture, confirmed by experience, if we deny the working of God's Spirit in these days; but it is subject unto, and keeps within the bounds of his Revelation. And then if this or that Person should have the true Spirit of God and of Christ, it would be the very same Blasphemy. But if they have called the Master of the House *Belzebub*; much more will they call those of the Household. We read again, that Himself hath the same double Reproach cast on him: *And many of them said, He hath a Devil, and is mad; why hear ye him?* John 10. 20. If we go back to the Old Testament, we shall find somewhat to the same purpose. The young man, the Prophet, was thus filled by one of the Captains of the Host that were sitting, *Wherefore came this Mad fellow to thee?* 2 King. 9. 11. A short question, and exactly agreeable to the Language of the proud men of these days. Again, we read of one who sent Letters unto all the People who are at *Jerusalem*, and to *Zepheniah* the Son of *Masaiab* the Priest, and to all the Priests to put them in mind; whereas they were Officers in the House of the Lord for every man that is mad, and maketh himself a Prophet; that thou shouldst put him in Prison, and in the Stocks; Now therefore why hast thou not reproved *Jeremiah* of *Anatoth*, which maketh himself a Prophet to you? Jer. 29. 25, 26, 27. But it may be afterwards seen in the following Verses what is pronounced to *Semaiah* the *Nebelamite*, because he thus taught Rebellion against the Lord. Again, it is written, *The Prophet is a fool, the Spiritual Man is mad, for the multitude of thine Iniquity, and the great Hatred*, Hos. 9. 7. Here is added the very reason of throwing out such a false Reproach, viz. *Multitude of Iniquity and Great Hatred*; for Sin, when it is committed, doth leave guilt behind: And when it comes to be reproved and manifested, that is stirred up: And then there is Conviction, Shame, Fear and Anguish of Spirit; all which are very troublesome and disquieting; and thence doth arise an hatred and enmity against such who do this Office. Saith our Lord and Saviour, *The World hateth me, because I Testifie of it that the Works thereof are evil*, John 7. 7. But they deserve more to be hated who do the Evil, then Christ who Testifieth of it. *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Mans sake* (for doing so, as we have him and them for an Example) *In the like manner did their Fathers unto the Prophets*, Luk. 66. 22. 23. *Blessed are they which are persecuted for Righteousness sake: Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake*, Mat. 5. 10, 11. for being faithful in that Ministry to which he hath called us. Here it is most comprehensively expressed, and extends unto all manner of evil and falsehood, which the utmost wit and malice of limited Creatures can invent and speak forth. And therefore if such an one is of a sound mind and clear understanding (I speak of myself, and of the Things which I have written touching the King) It is a contradiction and abominable Lye to say, he is *non compos Mentis*; But yet a malicious and false imputation may be cast and endeavoured to be fastened on any one. And also, what is a little new or unusual, or doth somewhat exceed common apprehension, may seem to the vulgar sort, yea, and be called by them madness; but this is so trivial, that it is sufficient answer only to take notice of such an Ignorant Calumny.

I am liable to be represented, as one of different Notions, because of a different shape by reason of my personal Deformity and Lameness; whereby I do vary some-  
what

what from the rest of mankind. But the Lord is the Maker of us all. And he who fashioned me in the Womb, and took me out of my Mother's Bowels, might have so formed them who either have already, or shall reproach me on this wife. They are to remember, that themselves also are in the Body subject to sickness from within, to Hurt and Casualty from without. I was not born so for mine own Sin, nor for my Parents, but that the Works of God should be made manifest. And it may be the more remembered (I hope not for a Witness and Testimony against them) that such an one came down to the place of the whole Assembly of this Nation, with *the Truth which God had shewed unto his Servant, and with his Staff in his Hand*, Gen. 32. 10. He had no other Weapon, and would not have had that, but he went *Haling* as did the Patriarke whose words are here made use of. And this will be a further sign and token, that they cannot pretend Ignorance of the man, or his business in the day of Recapitulation of all things.

But the greater strangeness is imagined to be within me; *I have written the great things of thy Law, but they were counted as a strange thing*, Hof. 8. 12. said the Prophet in his time; and within the compass of this year, the like imputation hath been cast upon my particular Person; for what I have brought out of the same Book of scripture. But to cause the Reproach offered by them to cease, and to turn their own reproach upon them, Dan. 11. 18. I will tell any one that thinks so, where the strangeness of all lieth, even in *Mans Transgression*. Either the not observance of what is commanded, or doing those things which are contrary to the Laws of God and Truth. In Transgressing and Lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the Heart words of falsehood. By not doing of Righteousness, but forsaking the Ordinance of their God, nor taking heed to the Ordinances of Justice. It is Mens strange kind of actions, which do draw and necessitate from my Tongue and Pen what may seem strange kind of expressions: For I do only speak of them according to their very nature, and as they are done. But more especially when the Thoughts of their Heart come to be revealed, and those secret imaginations are made known by that Word which is a discernor of the Thoughts and intents of the Heart, there must be yet more strange kind of expressions, odd passages, uncouth, uncommon, they know not what to make of or term them. If he should mention how they fret themselves, and are apt to curse their God and their King, it would pass for an hard saying; when all this is far worse in them that do it, then in those who only take notice thereof in order to admonish them to stand in awe and sin not. All the strangeness is in themselves; and accordingly the Spirit who searcheth all things and speaks the very Truth, calls them *strange Children*, Psal. 144. 11. For nothing can be more strange than that Man should be Disobedient to his God, that the Children which the Lord hath brought up should rebel against him. But further they must be known, and also spoken forth in order to the casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every Thought to the Obedience of Christ. When these Imaginations and Thoughts are clearly and truly brought out to publick view; they quite fall to the Ground, and never rise again.

I appeal to any one who knows Truth, and can apprehend common sense that in the several things I have published to the World, I have all along delivered my self in plain, common, obvious, familiar and intelligible Expressions. I have spoken forth the Words of Truth and Soberness; though it is hard to express the mad and foolish Actions of mankind to the very Life and Reality, and not to be reputed to ones self. All those that fear God, and those that have known his Testimonies, Psal. 119. 79. can also judge of these things. And though what I have more lately done, in opposing the

High

High and Universal Corruption of this present Time, hath met with *Strife and Contention, Stubbornness and despising, all kinds of Reproach and contrary Usage*; yet the Reason of all is, because People are *Contentious, and do not obey the Truth, but obey Unrighteousness*, Rom. 2. 8. *They have made void God's Law*, Psal. 119. 126. and his Commandments of none effect: *Therefore the Law is slack'd, and Judgments doth never go forth; for the Wicked doth compass about the Righteous, therefore wrong Judgment proceedeth*, Hab. 1. 4. For they have indeed acted contrary to what the Law commands and requires. Nevertheless, all-knowing People may yet judge of whatever I have here said, or in the two foregoing Testifies concerning our Great National Sin and Transgression, by this certain and infallible Rule of the Prophet, *THAT WE MIGHT TURN FROM OUR INIQUITIES, AND UNDERSTAND THY TRUTH*, Dan. 9. 13. Then it will appear unto them as clear and evident, as the most plain and simple proposition now doth. If People will not do this, but go on still with all *deceivableness of Unrighteousness*, there is no Remedy, but they shall perish, *Because they received not the love of the Truth, that they might be saved; and for this cause God shall send them strong Delusions, that they should believe a Lie: That they all might be damned, who believed not the Truth, but had Pleasure in Unrighteousness*, 2 Thes. 2. 10, 11, 12. All which Words are observable, and very terrible.

To unfold the *Mystery of Iniquity* a little, and somewhat to lay open the working of Satan with all *deceivableness of Unrighteousness*, It will be necessary to observe with what kind of words he tempted our Parents in the first Transgression; He doth subtilly insinuate as if there shall be no Danger: and he doth make a shew of more Goodness and convenience, and hath all along, and doth yet continually set himself against God's ways, to keep up the mist of Ignorance and Unbelief, to hold people in their Perplexity and Confusion of Disobedience and Transgression; and he doth use all means to hinder men from coming to Repentance, and the *Knowledge of the Truth*. And as God would accomplish that by *right Words*, so he doth endeavour to imitate in like things, by tempting Mankind 'to do after their own Thoughts, and after the Imaginations of their own Evil and Corrupt Hearts: And also his emissaries go about subverting people with false, corrupt and deceitful Words, which (to the Dishonour of God, and of Christ) are, and may be published with *Licence and Authority*. But the Inhabitants of his Earth are *ashamed, or afraid to own and receive the Truth of him, who is Lord and Governor of the World, who filleth all Places and all Things with his presence*. Poor Creatures! *Your Hour*, Luk. 22. 53. will quickly be at an end, and the *Power of Darkness* will be suddenly gone off; and then ye shall remember and discern, which Master it was better to have served, God or the World.

As the *Man of Sin* doth so mightily beat off People from the Scriptures, because his own Ways and Corruption are so much condemned therein. So do others at this day for the very same Reason, put an opprobrious term upon the Language of the holy Ghost: or it is not so gentle and fashionable, nor agreeable with the Humour of the Age. They cry it out for impertinent and foolish; yea, there are an hundred kind of Surmises, and like sayings, whereby the *Word of the Lord is made a Reproach to me, and a Derision daily*, Jer. 20. 8. They reject and will have none of it. But what saith the answer of God unto them? *Hear O Earth, Behold I will bring Evil on this People, even the Fruit of their own Thoughts, because they have not hearkened to my Words, nor to my Law, but rejected it*, Jer. 6. 19. All their other Religion is vain; their Worship and Devotion is to no purpose, for it doth not please God. *To what purpose cometh there to me Incense from Sheba, and the sweet came from a far Country? Your burnt-Offerings are not acceptable, nor your sacrifices sweet unto me*, Vers. 26. *He that smutch away his Eye from hearing the Law, even his Prayer shall be abomination*, Prov. 28. 9. Even at this day, and in this Nation; *The Wise Men are ashamed, they are dismayed and taken; Lo, they have rejected the Word of the Lord, and what Wisdom is in them?* Jer. 8. 9. It would

ho. Nonsense, and a Lye to say, if one heard a Lawyer cite several express Acts of Parliament, according to the very Sense, and the plain and common Understanding of the same Words, yet such an one did not argue to the Purpose; for all is foreign and impertinent besides what is thence alledged. And so our Great Law-makers and Counsellors are very fond of their own Constitutions, to do all things exactly according to the form and direction thereof; But they did not attend, how in the late Revolution, they did at once strike at all the Statute and common Laws of this Kingdom, which are said to be vested in *Servio Regis*; and also they did unhinge those very Laws, which do give and adjust to themselves their own respective Honours and Estates, and establish Property; And therefore they should do well to list the right Door again upon the Hinges. This is Truth, though it may seem a kind of Human Reasoning; but yet doth shew how *Judgment is turned away backward, and Justice standeth afar off, and Equity cannot enter.*

If our \* Proud Men think themselves too good to be Subjects and Servants unto God, yet whether they will or not, they are his Creatures: He is King of Kings, and Lord of Lords. There is no removing the Government off from his Shoulders, nor getting themselves from under it; as may, and hath been done to the Son of Man. And whosoever are so stout as not to mind Scripture, God's revealed Law, are at this time Transgressors against the same, and shall be, at the last day condemned by it. This would be alike sensible, if we had the same knowledge of him that is invisible, and consideration of Futurity, as we have now regard to our Kings and Governments after the Flesh, and take care for the present time; for (as before intimated) the Law of our God is written in a Book, and may in like manner be understood as the Law, Customs and Manners of this or that Country we live in.

There are many Words in the World, and none of them is without Signification; for they have respect unto Things; and what expresses things as they are, the very Nature and Connexion of them together, *This is Truth*. Now because many of them are hidden, afar off, unseen, and not heard, it is the office of Reason to search them out, and to bring them near by Probability and Witnesses. So there may be many Words, and a long course of Reasoning to bring out one single Truth. And then opposite to Truth and Reason, are Falshood and Imagination. We may evidently perceive that all things are Gods, and that his Word is perfect and true, for that speaks of every thing according to, its Nature (either in express Words or just Consequence, though this is many times hidden, and not discernable) which belong to mankind, from the greatest to the least, except what may be known from our selves, and the most common observation. So all is but vain and deceitful Words, which do not spring up, nor may be gathered from this ground of Truth. This is left as a standing Rule to try the Doctrines whether they be of men or no. And we may further know Truth by the Understanding which is given us: for Truth (if it be clearly apprehended) hath a full conviction over the Heart and Conscience. Notwithstanding the shifts and tricks, the disputing and crafty eluding, yet there doth remain a firm persuasion in the mind which cannot be got off. When the Spirit of the mind suggests to the man, *This is the very Truth*. It is exceeding dangerous to resist or do despite to that: to be stubborn against or despite it, to forget, or be willingly ignorant.

And hence we may learn to take a judgment and estimation of the *Wisdom of men's Words* fine Flourishes, smooth Language, or of notional unnecessary things, which may delight little, but perish in the Reading: there is nothing more in them, and it is all blown away as Chaff: But more especially we are to take heed of the *Leaven of the Pharisees* (which they mingle amongst, and thereby corrupt the Bread of Life) viz. their several

of *Glosses, Distinctions*, and their own *Inventions*, meer human

*Expositions and Traditions*. Many ignorant People give more regard to the Opinions and Sayings of such a Rabbi or Teacher, than to what *Christ*, the *Prophets* and *Apostles* speak, or even what God himself speaketh by them. Indeed there was at first appointed a Peculiar, and distinct Office of Men to turn People away from Iniquity, Mal. 2. 6. and to turn them to Righteousness, Dan. 12. 3. But instead thereof, *They strengthen the Hands of Evil-doers, that None doth return from his Wickedness*, Jer. 23. 14. And either conceal, or flatter them in Unrighteousness; and smooth them up in the committing of those things, of which God hath said, *The Soul that fixeth it shall dye*, Ezek. 18. 4. They are rather *Men-pleasers* (and yet that is a sad way of pleasing men, to lead them blindly on to eternal Misery) then the *Servants of Christ*; for as he taxed the *Pharisees* of old-time, so do these now *reject the Commandment of God*, that they may keep in favour with the chief Princes of this Nation. For Moses said, *Honour thy Father and thy Mother*; and *whoever curseth Father or Mother, let him dye the Death*, Mark 7. 10, 11, 12, 13. But ye will excuse, and vindicate, and justify, if the Children shall not only take away the Right and Inheritance of the Father, but after they have taken Possession, they proceed to *Kill and Murder*; as carrying on unjust Wars, is intentional Murder all along. And this, is that they may be professed, though the outward pretence is for the *Protestant Religion* against *Papery*; Whereas if it were really so, yet if ye had a right knowledge of the Glory and Work of the Lord; The One is not to be advanced, nor the other carried on by sinful means: Notwithstanding the Association amongst the *Confederate Princes*, which shall be broken, It is a wrong and contrary Method, to build up Zion with Blood, and Jerusalem with Iniquity, Micah 3. 10. But our Priests and Prophets do not exhort them to do Right and Equity to their Father, *Making the Word of God of none effect through your own Expositions, which ye have delivered; and many such like things do ye*.

God is my Witness, whom I serve in the Gospel of his Son, and as I hope for any Mercy at his Hands, I do here declare, That what I have already, and do now herein, is also out of a greater Zeal and Emulation for the Truth and Excellency of the pure Reformed Religion; which at this day lies under much Scandal and Reproach by falsification of an Oath and manifest Unrighteousness. This Zeal of mine is according to Knowledge, and the certain direction of God's written Word, both of the Old and New Testament. For we are not to use Oppression, nor exercise Robbery, nor oppress the Stranger wrongfully, Ezek. 22. 29. See the next Verse. *I will be a swift Witness against false Swearers, and against those that Oppress the Fatherless, and that turn aside the Stranger from his Right*, Mal. 3. 5. We ought to give no occasion that the Way of Truth be evil spoken of: We are to have our Conversation honest amongst the Gentiles, and to walk as the Children of God without rebuke. *Recompence to no man Evil for Evil: Be not overcome of Evil, but overcome Evil with Good*, Rom. 12. 17, 21. as such is the design of the Law and the Prophets, *Christ and his Apostles*. If our Ways and our Doings are contrary, God sees it, and is displeased him that there was no judgment. And He saw that there was no man, and he wondered that there was no intercessor. *Isa. 59. 15, 16*. Strange! that in a whole Nation and Generation, and amongst so many who profess themselves to be his Ambassadors, Ministers and Servants, yet very few or none at all, but one Lame from his Mother's Womb, should stand up purely and only for the Cause and Honour of God. But yet some one or more should appear forth publicly to testify against this National Sin and Corruption. What I have done herein, was to clear a great point, which is to manifest the *Most Perfect Holiness and Uprightness of God*, who doth not allow to do Evil that Good may come. As God is Righteous in all his Ways, and holy in all his Works; so according to his certain promise, *But Judgment shall return unto Righteousness, and all the Upright in Heart shall follow it*, Psal. 94. 15.

\* As Dr Sherlock's *Case of Allegiance, &c.* and almost all the modern Books and Pamphlets are made up wholly of them.



So that it is not a matter of Indifference what any one thinks, or speaks, or doth herein; but we are to side with the *Right* *Immortal*, *Truthful* and *only* *wise* *God* against this *Transitory* *World*, the *Folly*, *Falshood* and *Corruption* which are seen therein. We ought to search and enquire diligently what is written, and so speak and do as We that shall be judged by the Law of God in Scripture. Not giving so much to them, whom the Word faith, and Experience confirmeth, But ye are departed out of the way; ye have caused many to stumble as the Law; ye have corrupted the Covenant of Levi, faith the Lord of Hosts, *Matt. 23*. whose assertion may sooner be believed than their own Vindication. They may be more properly called followers of *Mahomer*, than of *Moses* or *Christ*, for these were faithful in all their House; But they, according to the Imposters Doctrine will call a thing an especial Providence, and Immediate Deliverance sent by God, though the means (by which it came to pass) are against his express Word and written Revelation. But what, if some that handle the Law, know not God? Shall this diminish from the Righteousness of God, or take away from the Purity and Uprightness of his Law? *God forbid*; yes, let God be true, and every man a Liar, as it is written; *Thou thou mightest be justified in thy Sayings, and overcome when thou art judged*. We are sure that all Scripture came by Inspiration from God, and therefore all is Truth what that saith. And whatever the Practices of others are to keep their places, or to make a gain of Godliness, (so called, but rather Hypocrisy) or procure and retain the favour of the great Ones; yet such will be the greatest losers in the end; for there is a real Truth and Signification in these Words, \* *Blessed are they that keep Judgment, and He that doth Righteousness at all times*, *Psalm 106. 3*. And though at this present short time, *There is one vent to the Righteous and to the Wicked, to him that sweareth or he that feareth the Oath*; Yet it will be certainly better with those who have continued whole and steadfast in the Covenant of their God, and have preserved a good Conscience in all things. So it will be seen and experienced, when of this, and every \* day

\* \* This should be considered of by those who are Convinced in their own Consciences of the Wrong, but they will not Repent nor confess their Error openly before Men, till they see some one or more examples before them; and they do watch secretly to observe how the course of the World will turn.

of our Life, after years of discretion, we shall be called to Account; which will also extend to every idle and false word that men do now speak. The time, place, circumstances and aggravations of such wilful Sins and deliberate Acts of Disobedience will be manifested, as they were day by day committed. And then it will be no excuse to have justified the wicked for Reward, or for fashion, or because they had the greatest number of their side, or out of any wrong or indirect Principle. They act foolishly, and are ignorant, who flourish over and vindicate the *Violent* *perverting of Judgment and Justice to a Practice*; for they may now Read and Understand, that the *Most High* regardeth the *Matter*; and there is higher than they, who will set things at right again. That *wo* which is now denounced against them who call *Evil good, and Good evil*, shall at length terminate in execution and misery.

It is a sad Thing to consider that any People for profit and advantage, for pride and pleasure, to get or keep the good-will of their superior fellow Creatures, should whilst they live do those things, for which after Death they shall suffer punishment: And they should be more careful and fearful to humor and comply with a parcel of Dying Men, whose Offences perish with them, and their Fury vanisheth into nothing, than they are to please an Almighty Father and Ever living God. Do ye think the Scripture saith in vain? *There is no sin in all times, ye People, pour out your Hearts before him: God is a Refuge for us; Isak. 65*. Surely Men of Low degree are Vanity; and Men of High degree are a Lye: *To be bold in the Presence they are altogether lighter than Fanny. Trust not in Oppression, and become not vain in Robbery: If Right increase, set not your Heart upon them. God hath spoken once, twice have I heard this, that the*

*er belongeth unto God. Also unto thee, O Lord, belongeth Mercy; for thou renderest to every Man according to his Work.* Psal. 62. 8, 9, 10, 11.

God hath wisely established things for a Life of Tryal, and an Obedience of Faith, and to exercise our Trust in him. He hath given us *the Law and the Testimony, and the Light that is in them*, to discern and know Good and Evil, Truth and Falshood, Right and Wrong, Substance and Vanity. And the Salvation which we expect from our God, should always keep us in that stedfast purpose of mind, as not to commit any deliberate Sin, nor to continue in any known Transgression, nor to practice Hypocrisie, nor to leave Duty undone for to accomplish present things. If men did not talk of it as a Word of Course, but do really desire to get to Heaven (as now they see the outside, and they must certainly go off from this Earth) then they must not do those things which lead a contrary way, as that Word (which reveals the invisible things within, and the necessary means to obtain) doth expressly declare. It is no jesting matter, but rather a sad sign that the Curse of God, which is a fore-runner of his punishment, is fallen upon people when they *add Iniquity to their Iniquity, and not come into thy Righteousness*, Psal. 69. 27. For the next thing which succeeds, is to be *blotted out of the Book of the living, and not be writtun with the Righteous*, Vers. 28. which is to have their Names struck out of the Court-Roll of Heaven, and that is ten thousand times worse than to lose their Lives, Liberties and Estates. Those who aspire after Greatness, abhorring contempt and low things, will meet with intollerable vexation, if they should be rejected from the Great Things of Gods Kingdom. And how can they bear it to be ranked amongst those of whom it is written, *They shall go forth, and look upon the Carcases of the Men that have transgressed against Me: for their Worm shall not dye, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh*, Isa. 66. 24.

And whereas it is now surmised, our pure Reformed Religion is more dear then all present things, and that would be endangered; It is here deliberately and advisedly affirmed, *That the Doctrines and Practices of these corrupt Times are more dangerous and prejudicial to Souls, than all the Errors and Superstitions of Popery*: for that same Word (which instructs in the way of Salvation, and makes known what is the pure and undefiled Religion before God) doth speak much more against Perjury, Lying, Unrighteousness, Disobedience to Parents, Revenge, false Acculation, Hypocrisie and an *Hypocritical Nation*, and such like, then it doth against Idolatry, Superstition and false Worship. But the Will of God is, (which we must also do, if we would be saved) that we abstain from them all. Thou declarest upon Oath that *the Pope cannot depose Heretical Princes, and that neither he, nor any Person whatsoever, hath Power to absolve thee of this Oath, or any part thereof*; but what if God should judge that Protestant Lay-men cannot absolve subjects from their Oath and Allegiance to a Popish King? In Truth, neither can one do it, nor yet the other. The same God, who commands that we *keep from Idols*, doth likewise enjoyn that we *do no wrong*, and that we *abstain from all appearance of evil*. It is both folly and Wickedness to run from one unlawful extrem to another; and God will shew and manifest that there is no necessity to proceed from evil to evil, and they know not me, saith the Lord, Jer. 9. 3.

It is impertinent and irksome to explain things so very particularly; but people are dull of apprehension: fears and jealousies are endless: and more especially a consciousness of guilt and wrong is not easily satisfied, for it hopes to have this excuse for their Sin, a surmise of Danger, and they venture upon these doubtful things to make more sure against it; for so they call such things which are as evidently a breach of the Law, as Adultery and Fornication are against the seventh Commandment, and are more certainly Sins, then Drunkenness is one, as themselves may know, for compare their Actions with the Law, and their own Thoughts will accuse them. It is just like him, who robbeth his Father or his Mother, and saith it is no Transgression, Prov. 28. 24. When the Soul hath departed from the Law of the most

High, she seeks out for this or that Imagination to pacifie (but it cannot satisfie) the grumbings within at this present time; and which she vainly and falsely hopes will save harmless as to the future. But notwithstanding all the *Deceivableness of Unrighteousness, strong Delusions*, and human Allegations; Yet God's Glory is not, nor can be advanced by sinful means. For, *The just Lord is in the midst of us, he will not do Iniquity.* Zeph. 3. 5. and we ought to suffer himself according to his Gracious Promise to direct our Work (if we sincerely intend it for him, or otherwise it is damnable Hypocrisie) in Truth, Isa. 61. 3. If we would indeed ride Prosperously, It must be because of Truth, and Meekness and Righteousness. For whosoever doth the Work of the Lord, must do it only in the Good and right way, which himself doth direct all along, and chalk out in his Word. And this doth strictly forbid all manner of Sin and falshood. *They also do no Iniquity, they walk in his ways: Thy Word is very pure,* Psal. 119. 3. and vers. 140. *Sanctifie them through thy Truth, thy Word is Truth,* John 17. 17. neither is the least evil to be done for the best end. *Will ye speak wickedly for God, and talk deceitfully for him?* Job 13. 7. and to the same purpose is Rom. 3. 7. 8.

Here I have not so much to do with the clamours of the Multitude; but I ought to give an account to the *Saints that are on the Earth*, and the true Servants and Worthippers of God; who can better understand and judge of these things. But ye know that every Scribe instructed in the Kingdom of God, if he would be faithful in all his House, ought to speak out all is commanded and made known from the whole Scripture according to *Deut. 18. 18. et 27. 26. Psal. 18. 22. Jer. 26. 2. Mat. 28. 20.* and so ye ought to receive and give attendance unto all God's Word, and to diminish nothing, nor lose ought of it. And then, if ye mark diligently what is here, and all along said, ye will see that I speak not these things as a man, but both Law and Gospel say the same. I speak nothing of my self, nor do I use meer Human Arguments, but I make mention of *God's Righteousness, even of thine only,* Psal. 71. 16. And therefore I do use (according to that disdainful term of Reproach) such a *sarago* of Scriptures, hodge-podge, as they are tagged together. If the same imputation is endeavoured to be fastened on me; as was on those *Jer. 20. 7. Mat. 27. 63. 2 Cor. 6. 8.* My answer is the same; for I speak all along out of the Word of Truth, and make use of the *Armour of Righteousness on the right Hand, and on the left.*

Do not blame me, but let the Prophet *Ezekiel* arise forth and answer for himself, as one that would bring in Heathenism, and destroy the true Worship of God; for what he saith so emphatical in his seventeenth Chapter, on behalf of the *King of Babylon*, according to human apprehension, but in Truth he speaks for the *Oath and Covenant of God.* In vers. 15, the matter of fact is recited particularly. *But He rebelled against him in sending his Ambassadors into Egypt, that they might give him Horses and much People* (which may in like manner be applied by one who knows the exact series of the affairs of our Time) and three Questions are asked in short, which imply a strong Negative, as it is accordingly fell out; so that they did not prosper, nor yet escape who did such things, nor were they delivered. There was some mean time between the Prophets speaking this, and it being accomplished. Nay, do ye not accuse him neither, lest your Murmurs are against the Spirit of God which spake by him: Who for further Illustration and Confirmation of this point doth in several other places speaking expressly against a false Oath: And there was not to be any breach or abolition from it, for outward conveniency or temporal advantage; as in case of the *Gibeonites, Sephis Vow*, and what may be gathered from *Judges 21. 5. 7.* concerning the Tribe of *Ephraim.*

And then further, let People take heed of provoking God to Anger, by limiting the *holly One of Israel*, as if Deliverance was begun already, and must be accomplished by such an Instrument only; for herein they speak without the Book of the Lord: why, what saith that? *Willst thou, O God, which hast cast us off? And thou, O God, which dost not*



can with our Armes? Give us help from Trouble, for vain is the

help of man, \* Psal. 60. 10, 11. And so likewise false and  
futile is our fear; or if it were true and reasonable, yet *vain*  
is the Opposition of *Man*. For if things were done (as they in-  
deed ought) only according to the Principles of Retitution  
and Justice, the exact Rules of Righteousness and Wisdom,  
purely out of Obedience to God and the Word of his Grace,  
we should be all safe under the Divine Providence and Protec-  
tion; so that we may be bold to do Righteous things, and trust  
our God with the event of all, Psal. 4. 5. This is better and  
more safe than to venture upon evil and unlawful means, and  
to subject themselves to present confusion and future Punish-  
ment; for if such an one is restored to his civil Right, he may

see the Work of the Lord, how Judgment is returned to Righteousness; and hereby he may be  
brought over to the pure and uncorrupt Religion; to which he may be the sooner won over  
by the honest dealing of the true and sincere Members thereof. But if his Heart be to do  
Mischief, Dan. 11. 27. and to practise Revenge and Cruelty, there is a God above, who  
according to his workings and methods of old may suffer his People for a while to be *minished*  
and brought low through Oppression, Affliction and Sorrow: He pourest contempt upon Princes,  
yet setteth be the poor on high from affliction, Psal. 107. 39, 40, 41. It is said in the plural  
number, and he may so over-rule it by a clear ordaining Providence pursuant to his revealed  
Word, *The Land shall be forsaken of both her Kings*, Isa. 7. 16. And then also will this be  
found true, so that we our selves glory in you in the Churches of God, for your Patience and Faith  
in all your Persecutions and Tribulations that ye endure, which is a manifest token of the Righteous  
Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye also  
suffer; seeing it is a Righteous thing with God to recompense Tribulation to them that trouble you,  
2 Thes. 1. 4, 5, 6. So that admitting it should be thus, *Here is the Faith and Patience of the*  
*Saints*, that they will rather choose affliction, than to commit Sin: and they will not refrain  
from doing Righteous Things, though they did know and were assured it would bring suf-  
fering on them; for such indeed, and none else will be accounted *Worthy of the Kingdom of*  
*God for which they suffer*. But if Men will trust to the methods of their own Wisdom, till  
they are run out, and themselves are confounded and bafled: And will either before or af-  
terwards use some unlawful Means to preserve themselves from, or get out of Persecution,  
God will proceed to do a marvellous Work amongst his People, even a marvellous Work and a  
Wonder, *that the Wisdom of these wise Men shall Perish*, and they shall justly suffer as Evil-doers  
Then they will wish they had done otherwise when it is too late; for such Repentance is  
the same with that of Judas and Esau, and the damned in Hell; who when they come to be  
fully sensible of what they have lost, and are to suffer, then only they would have other-  
wise, when before they were proved the same thing, but did it not.

It would be looked upon as vain Arrogancy and Proud Boasting, if I should repeat at  
length and apply what is written and asserted thrice, Psal. 119. 98, 99, 100. Yet it is thank-  
fulness to God the giver to speak out and acknowledge the same, and also it is a benefit and in-  
struction to others, to assign the very reason how such an one came to that Wisdom & Under-  
standing. And likewise great heed is to be taken all along that this is *confined* within the bounds  
of God's Law. I am doubtful whether I shall not Transgress my Commission to insert one  
Human saying, *Inter deliria senum et prejudicia juvenum cadit Respublica*; but sometimes we  
are allowed to speak the words of Man's Wisdom & common observation. And notwithstanding  
the contempt, prejudice and disdain, which may arise against me because of my Youth,  
1 Tim. 4. 12, & seeming forwardness, 1 Sam. 17. 28, 29. & other disadvantages, Eccles. 9. 15, 16.

\* This Psalm was when  
Joab returned and smote of  
Edom in the valley of Salt  
twelve thousand; And it may  
be truly applied, notwithstanding  
the Slaughter at the River  
Boync, or the Destruction  
elsewhere made. For God  
doth forsake, and is not in  
them when his Creatures Kill  
one another.

I will add this yet further, & do here take Liberty to make a publick and solemn Protestation, that according to the Grace and Knowledge God shall be pleased to continue and further endue me withal, *I will as soon stand in the gap to prevent the coming in and overflowing of Popery, with my Life, Liberty, and younger Brethrens Portion; as now I expose them all against falsehood and unrighteousness.* If at any time (either now or hereafter) I should recede and draw back from this deliberate Resolution of mine here made, then let me be made an object of the utmost fury of the Multitude. I would undergo all *Revillacs* Torments and quietly submit to the most cruel and lingering death that ever yet man endured since the World began. This is here published and recorded to stand against and be executed upon me, and that it may be done with me according to mine own words.

I am, as it were necessitated, to use this confidence of Boasting; for it hath been furnished against me as if I *plead for Bael* and his false Worshipers; that I have displayed a banner for Antichrist in this Kingdom, and that I am a Minister of Satan transformed into a Minister of Righteousness: which last is more supposed of me, because I do *discover our Iniquity to turn away our Captivity*, Lam. 2. 14. see the whole Verse, and that other threatening manifested under the Gospel. And also in order to *turn away Iniquity from Jacob*, it is necessary to lay open the full aggravation and *sinfulness of Sin*, and also to cite the Scriptures; but for doing these things I am thought to be like him that *accuses our Brethren before God day and night*. But then this charge must also fall upon *Elias*, Rom. 11. 2, 3, and the *Prophets, Christ* and the *Apostles*, and all faithful Teachers down ever since, and at this day; for they according to their Duty and Office did the very same. We cannot inform God of any thing, nor make the Sins of Men known unto him, nor recorded before him, for he knows much more himself. *The Sin of Judah is written with a Pen of Iron, and Graven with a point of a Diamond*, though no mortal Man did in the least speak or write thereof. But our God commands that they be shewed and told thereof, in order to which it is necessary to do both. We have no way to convince of *Sin* and *turn unto Righteousness*, but by the Scriptures; And when the Devil quotes them, as we read that once he did, he leaves out the material Words, *To keep thee in all thy Ways*, which is in Psalm 91. 11. but quite omitted Mat. 4. 6. and in Luke 4. 10. *To keep thee* is added, but the last Words are again omitted. So that the Allegation is the more subtle and fallacious. But our Lord did confront Scripture to Scripture; and let this be shewed and done by my Adversaries, and not think it sufficient barely to object the same against me. Let the *Learned*, but *Unstable* of our days, shew where the Scriptures have been any where wrested; for there have been cited those places which are easie to be understood, according to the plain and common signification. But when there is a Comment added to hinder from coming into the way of Righteousness, then this Imputation will truly fall back upon themselves, as God will judge and determine at last; though now they *justify themselves before Men*, and have the fashion and multitude on their side. If Satan doth once cite Scripture, not in generals, or by halves, but particularly and fully to turn People from Iniquity unto Righteousness, then *He doth rise up against himself*, and is divided: *He cannot stand and hath an end*. And if my self have done that to the several Orders and Degrees in Men, and under all (as I can think of) the principal Heads of Good and Evil, as may be seen in the *Book of Happiness*, &c. to which I have prefixed my Name; then it may be judged whether I am a *true Minister of Righteousness*; though by the Impositions and Restraints of Men, I am as yet debarred from the publick and outward Administration of that Office by reason of contradictory Oaths, & to me doubtful Subscriptions. And if my self have wrote against *Popery* more than my Equals, as may be seen in the above-cited Book, page 75, 120, 121, 160, 190, 212, 243, 253, 411, 460, 461, 462, 487, 586, 618, 691, 700. And yet am a *Papist*, then also *Popery* is divided against it self, and that hath an end, and cannot stand. I shall

shall never be able to do any thing to advance the Cause, but subject my self to present shame and eternal confusion. If I do once speak or act contrary to mine own printed words in the least considerable instance, then I am a *Liar, Deceiver, false Prophet, Traytor, heady and high-minded*, and then I may be justly and safely proceeded against as such.

That Book was indeed compiled in the late King's Reign, but came out of the Press after his departure. And there is one single page therein, viz. the *hundred sixty second*; which if he had been put in mind of, and thoroughly observed, the Truth contained therein would have preserved him in his Throne to this day, and the enemies of our reformed Religion had got no advantage over us. And also that *Sin. Disturbance, Confusion, the bloody and doubtful events of War might have been prevented*, which we have been since involved in.

If I have spoken the Truth, it ought to be believed and received; if I am all along consonant and agreeable to my self (which others may examine as strictly as they will) then it is Truth. And if my only drift and design is to teach transgressors thy Ways; and that Sinners may be converted unto God, then the *Truth of God is come unto you*. Though according to the Divine Method it may spring up at first from an obscure press, and compiler, and remain for some time hidden and concealed from the World: for *People are ashamed of such Words in an adulterous and sinful Generation*; and they hate the Light, neither come they to the Light lest their deeds should be reproved. *The Light shineth in Darkness, and the Darkness comprehendeth it not*, John 1. 5. It doth not see and perceive, and also it is afraid and shrinks thereat. Though it is not yet discerned, nor thoroughly understood, yet more is there delivered concerning the *knowledge of God*, and of his *Law*, and of the *Things pertaining to his Kingdom*, then is to be found in any of the Books or Sermons of our common Ministers and Teachers. But mine is *strict* and was carefully compiled from the *Word, and Spirit of Truth*; and therefore it hath not met with that general acceptance which those have had, who have spoken *smooth Things* and *prophefied Deceits*. Others have been *Partial in the Law*, and have omitted or concealed several Things for fear of *Persecution or Tribulation for the Words sake*; Or because they would not displease the Hearer or Reader. But here is the whole Truth spoken out without fear or Respect of Persons, and without favour or siding with any Sect or Party; for if *I yet pleased Men, I should not be the Servant of Christ*. And also what the same Apostle fore-told of, is this day fulfilled, *The Time is now come when they will not endure sound Doctrine*. For these and such like Reasons only, *Even thy Truth, O my God, hath been Universally rejected*, and not received. See *Psal. 118. 22. Isa. 60. 15. John 3. 22. Acts 22. 18.*

I have all my Life time kept constant Communion with the Church of England, and have daily frequented its publick Worship as I have had opportunity, and do at least thrice in the Year receive the Holy Sacrament, according to the appointed Institution. I have been also some times, since the Established Liberty at the Congregations of Protestant Dissenters; and herein I do act pursuant to the saying and Will of *Christ*, *Mat. 18. 20, John 11. 52.* And also it is according to that Truth Manifested in the fifth Chapter of my afore-cited Book under the head of *Different communions*. But I did never in the least joya with the Popish way of Worship, nor did ever so much as see it; which I have had the curiosity only to incline me so far: but I thought even that to be sin and unlawful, because of their Superstition and Image Worship; and therefore I did utterly refrain. I do desire and would endeavour after a Greater degree of Purity and Reformation even in our established Church; for it should be yet more freed from the *Ordinances and Commandments of men*. Though I do withal consider that the *Restorer of Paths to dwell in*, *Isa. 58. 12.* is only to take away that rubbish and corruption (which hath so long laid in them) that they may be smooth, right and plain as they were at first, and they are to remain the very same, for we are to come up again to the *old Paths, where is the good way*, *Jer. 6. 16.* The Wall is in

no wife to be removed, nor yet the Foundations altered, but the old waste places are to be builded, and they are to be raised up, and the breach is to be repaired; and all is to be done in the very same place.

We would not willingly bring a Scandal, or *Oidium*, or Dishonour them in the sight of their several Congregations; but yet the Sons of *Levi* are to be purified, that they may offer unto the Lord an Offering in Righteousness; and that they might be the same as in the days of Old, and in former Years; when they did Teach Jacob thy judgments, and Israel thy Law; and the Lord did accept the work of their Hands. When they did walk before him in Peace and Equity; and did turn many away from Iniquity. And now the fault is only in themselves, for why should they do those things as to be made contemptible and *basè before the People*? As their office is to admonish the People of their Sin and Errour; so God in his abundant Care and Provision for his Church, hath all along instructed and raised up others (who were not of the Levitical Priesthood) to do the like unto them also.

It seems to be Ignorance, or Interest, or Men-pleasing that People are so over zealous for, and confined within a particular Church, or such a Congregation; whereas if we would please God only, we should acknowledge and answer to no other Name than that of a *Christian*; not according to the common notions thereof, but as it is written in the Word of God, by living according to all the Rules and directions there. And then we might all agree to the same manner, and meet at the same place of Worship.

#### *A Summary of the preceding Discourse.*

Both the secret Thought and open accusation of the World are affixed on Me for Publishing such Words unto them: *This man seeks not the welfare of this People, but the hurt.* Jer. 23. 4. He that conquers Kingdoms and enlarges Territories, is reputed a Great Instrument of Men's Happiness; though it is accomplished with the Price of Blood, and by unlawful means, which renders liable unto a Greater Condemnation and Misery, and the utmost hereof is a shadow only of Good, which just passeth by and is gone for ever. But they are the only unacceptable Persons to the World, who instruct People how they must live and do, that they may be saved; and lead them into the right way, that they may live as Peaceably and comfortably here, as can be well desired in this World; and at last be Happy and Blessed throughout all Eternity. Men need not be in the least scrupulous and fearful as to this present time; for these Words, if understood aright, would prevent that further effusion of Blood in our neighbour Nations. And one Man's Life, if he knew how rightly to esteem it, is more valuable to himself than two Kings and their Kingdoms. They, according as it was long since foretold of them, 1 Sam. 8. do turn their Subjects into Servants, and make use of the lower sort of People for their Wars; but they have not the least of Christ; for of him it is written, *He shall spare the Poor and Needy, and shall save the Soul of the Needy. He shall redeem their Soul from Deceit and Violence, and precious shall their Blood be in his sight.* Mat. 23. 13, 14. Whereas the Kings of the Earth do impoverish their People; and then they are as if were necessitated to expose themselves unto Wounds and Death, for a little pay and short livelihood. The same eternal Word and Truth would put a stop to the further impoverishment which is likely to fall on our own Nation through continued Taxes and Charge; which would somewhat take off from the Oppression of the Poor and the sighing of the Needy; for that is drained out which should carry on Trade and Commerce. The Spirit of God doth take notice of such things, at may be seen, Isa. 23. 18. And then the Seas might be set open again, that People may follow their lawful Merchandise without less fear and Danger. And then again, the like Way and Method may be found out to restore unto all Nations Unity, Peace and Concord, which we pray for as a Blessing, so we should likewise endeavour after out of a mind and Desire to the publick good, *That there be a*

*breaking in nor going out : That there be no complaining in our Streets, Psal. 144. 14. Which would be in Deed and in Truth accomplished ; if, as they do already own and profess him, so the Kings and Princes, and Lords and Counsellors, and Pastors and Teachers of all sorts, would obey the Lord our God, and do according to all his Laws and Statutes. If they do not, their sin will find them out severally, and as they are joyned together in a community ; for the time draws near, when He will fulfil his Word, for the Nation and Kingdom that will not serve thee shall Perish : Yea, those Nations shall be utterly wasted, Isa. 60. 12.*

*The Lord executeth Righteousness and Judgment for all that are oppressed, Psal. 103. 6. How is this true ? for many are oppressed throughout their Life, and dye for. But it is to be understood from the words following, He made known his ways unto Moses, Verſ. 7. He hath commanded and shewed in his Word how it should be done. And if People will not do it freely and willingly, we his Servants have no more to say, but we leave it to God himself to perform, fulfill and execute his Word. They may believe and tremble that the same Almighty God, who spake the World into Being, and commanded his Word to a thousand Generations, will also give forth the executive Sentence, And I will punish the World for their Evil, and the Wicked for their Iniquity ; and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible, Isa. 13. 11. which last hath been already fulfilled in fore-going Generations, and there is a fearful expectation of the other. The like doth haste to be accomplished and determined upon the present Generation, unless they agree with their Adversary quickly whilst they are now in the way. Consider of it seriously ; Had ye rather dye in your Sins, and utterly Perish in your own corruption, then be sold thereof, and be put in a way how ye may escape ? Now it is high time to look about your selves, for now ye are nearer to Death and Immortality than ever ye were yet : and so ye approach nearer from Day to Day, till one drop away after another into the future state. And then do appear forth the things contained in Scripture (out of which I have spoken all along) and are manifested to our separated Spirits, all one as the Things we now here in the Flesh do see, handle and converse withal. God will take care that what he hath said, shall come to pass. And those who are now so stout and disdainful to value his Words as an empty sound, or a dead impertinent Letter which may be laid aside, and not minded, and suppose there is not much more in it than waste Paper with some impressions of Ink : Or if it is quick and powerful, and sharper then any two-edged Sword ; then out of the Spirit of opposition and revenge, or through abundant Conviction, Fear and Anguish of Spirit, that they cannot endure to Hear or Read it, then they may do as *Febudi* did, Jer. 36. 23. Cut it with a Pen-Knife or cast it into the Fire, or some other way embesil and lose it : such People may at length find and be sensible of an hideous lamentation in themselves, and that it is become a *Savour of Death unto Death* : As the words in a Statute-Book do now cause several to suffer loss of Liberty, Life or Member, and other wayes of punishment : and that afore-mentioned is as a silly a device, as for a guilty offender to tear the Record or Statute by which he is to be judged, for this doth only argue a greater contempt and provocation to God, who did lend forth his Word to bring them to Repentance ; that he might forgive, Jer. 36. 3. and Pardon them. And it remains still the same in the purpose and determination, and Book of the Lord : From Scripture, all that is truly inferred, will be in like manner fulfilled. Let there go about never so many like *Elymas* the Sorcerer to defeat what is here said ; or as *Jannes and Jambres* of old time : So do too many now resist the Truth, 1 Tim. 3. 8. or disregard it, still that remains : And however in the mean while stifled or prevaricated ; nevertheless it will rise up at the Judgment of the great Day. Whether they will hear or forbear, whether they will read or not : these Words are laid before the People of this Nation, that they might have turned from Iniquity unto Righteousness : And not in Hypocrisis or outward shew ; but in sincerity and Truth seek their God daily, and delights to know his Wayes.*

The



*The Compiler's Defence for himself.*

And now methinks I hear the whispering and secret Council of those, which may arise yet higher, and it shall be done in a solemn Judiciary proceeding, *Away with this surburban Fellow, it is not fit he should live*; for he doth exceedingly disquiet this Nation; we will send him away before to prove whether the Words he hath here laid together, be true; or else do it according to the subtlety of the old Serpent in the lurking places of the Villages, and Murder the Innocent in secret Places, or by administering some deadly thing, for this will not make much noise, and we shall be thus happily rid of one, who doth and will continue to Torment the Inhabitants of the Earth; and therefore one way or another, let him be Slain.

*Ye may indeed Kill my Body, but ye cannot Kill me*; for there is an Immortality, Resurrection of the Dead and eternal Judgments. If that should be (which God forbid, and yet it may be supposed, for the like hath been fulfilled in our Brethren, who were Slain for the Word of God, and for the Testimony which they held, Rev. 6. 9.) yet I shall see again, and meet with my Murderers, and in the mean time I shall be with the Souls under the Altar, who cry unto the Lord to judge and avenge our Blood on them that dwell on the Earth: Which though He hear long, He will certainly do it all together, notwithstanding they now live out their appointed Time, and dye as other Men: But the safer way is to fore-warn you all of these things. Hear my Voice, O God, in my Prayer; Preserve my Life from fear of the Enemy: bite me from the secret counsel of the Wicked, and from the Insurrection of the Workers of Iniquity: for I have heard the Slander of many: Fear was on every side, while they took counsel together against me, they devised to take away my Life. But yet with all their secrecy, violence and consultations, they cannot do it in that place and after that manner, where God may not see it and know it. And the Lord will find it out when he maketh Inquisition for Blood, this and that man was put to Death after such a manner, by the Hands of such Persons, and for such a cause. Gods sends me as a Messenger to his Subjects, to acquaint them of their Violation of his Laws, and to testify against them, to turn them to God and Righteousness: And I put them in mind to live under his Government, and to obey his Laws for the future: But for doing of this they seek to Kill me. Help me, O Lord my God: O save me according to thy Mercy, that they may know that this is thy Hand: That thou Lord hast done it.

If they should send me before, there is no calling of me back again, and so no Restitution; nor yet will the Crocodiles Tears afterwards wash away the guilt of my Blood: The building the Tombs of the Prophets, and garnishing the Sepulchres of the Righteous will not make an Atrociement for the Sin of killing them. And moreover, It will be but a very small advantage and short respite; for your Spirits also in a little time will fly out one after another. And if they are so impatient now, that they cannot endure a single Troubler of Israel, how then will ye endure to meet with the whole Company of Prophets and Apostles, who were the very same to their Age and Country, what I am accused of now? How will your selves look Christ in the Face (the great Preacher of Righteousness) if ye should offend one of those little Ones that belongs to him? And proceed in the same manner as those did, who slew him and banged him on a Tree. How will ye answer it before God the Judge of all? And excuse your selves to the Spirits of Just Men made perfect? Who then will be without partiality and respect of Persons: Who will not in the least Savour of what belongs unto Men, and also have a right knowledge of both sides: the want whereof doth hinder the Saints on Earth from giving a righteous judgment. But yet further, your own self conviction, which is now stifled, shall break forth; And your own thoughts which now a little accuse you, shall

shall appear fully out, and get the Dominion (as before did the *Thoughts of Iniquity*) and shall recoil upon your selves.

This know, and be assured of in the mean while, that the Persecuting Spirit is the work of the *Dragon*, who hath so long *made War with them which keep the Commandments of God*, Rev. 12. 17. and Persecution or Prosecution of his Servants (even at its first beginning, to the last wicked act) doth arise and continue for want of the true knowledge of God; as is evident from these following places of his Word. For *Strangers are risen up against me, and Oppressors seek after my Soul; They have not set God before them*, Psal. 54. 3. *O God, the Proud are risen against me, and the Assemblies of Violent Men have sought after my Soul, and have not set thee before them*, Psal. 86. 14. *They shall not hurt nor destroy in all my Holy Mountain. Why so? For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea*, Isa. 11. 9. *They shall put you out of the Synagogues; yea, the Time cometh that whosoever killeth you, will think that he doth God service: And these things will they do unto you, because they have not known the Father nor me*, John 16. 2, 3. *Which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory*, 1 Cor. 2. 8. He prayed for his Murderers, *Father forgive them, for they know not what they do*, Luk. 23. 34. But now men have no such excuse for their Sin; neither will God hear, nor are we allowed to pray but according to Truth. Paul gives the Reason why he who was a Persecutor, obtained Mercy, *Because I did it ignorantly, and in unbelief*, 1 Tim. 1. 13. which implies the contrary, if it had been knowingly done. And here again, to be willingly ignorant, and to make haste to shed Innocent Blood, Isa. 59. 7. because they hope to have this excuse for their Sin; This is to *seek deep to hide their Counsel from the Lord*, Isa. 29. 15. *Shall not God search this out? for he knoweth the Secrets of the Heart*, Psal. 44. 21. Or whatever pretence or vindication they may have before the world, can they conceal from his Eyes, before whom all things are naked and opened *with whom we have to do*, Heb. 4. 13. and are to be judged by him only. For it is a small thing, or nothing to be accountable one to another. But it is a further degree of Sin and Iniquity, and will bring on greater Guilt and Condemnation, when People are not only contented not to obey the Laws and Truth of the Most high God, but also as their Fathers did to the Prophets, *Persecute and Kill* such who are appointed to make it known: And all those who are even now for *filling up the measure of their Fathers*: Have they not so much Knowledge and Reason to reflect for their own safety? Do ye not think, it would have been better for them if they had not touched God's Prophets, and done his Anointed no harm? The anointing, which I have received of him, abideth in Me: the same anointing teacheth Me of these Things, and is Truth.

My Authority and Commission for doing these things, is (as aforesaid) from the 23d Chapter of *Matthew*, and Verse 34. And also what I can make evident from the 14th Chapter of *John*, and 17th Verse, *Even the Spirit of Truth*; which by some is hard to be rightly apprehended, for the same Reason as the World cannot receive him, because it seeth him not. But yet they may conceive thus much, What is that common sense and reason which is within themselves? May it be felt or seen? And is it not only to be Understood? That Discourse and inferring of one thing from another, is in order to bring out something that is Truth. The pure acts of the mind may give a Light and glimmering to natural and reasonable Souls, that there are higher and Spiritual things, which shall shortly be revealed before us with open Face, as these low and Earthly things are, among which we now dwell; I speak unto wise Men, Judge ye of what I say. The Truth which I speak, that is my Commission. And though it is not seen, yet it may be sensibly felt and evidently perceived within your own Consciences. I will put my Words in his Mouth, Deut. 18. 18. *Behold I have put my Words in his Mouth*, Jer. 1. 9. and such Words only are a good and sufficient Commission of themselves.

God hath been pleased to try many of his Servants even unto Death, to see what they will endure for him: and to let the wickedness of Men go on, that He may behold what they will do against him. For my part I know not what or when is determined with me; but I trust on that God who gave me and all mankind Life and Breath. Though my Faith may a little doubt, it will not altogether fail; if I should be conformed to the Example of Christ or *Ishab*, to whom that particular Phrase was, *Behold my Servant whom I uphold*, Isa. 42. 1. Yet both of them fell by the Hands of wicked Men. I have had the application of some Promises, which encouraged me to this great Work; but yet if I should be cut off in the midst of my days, I do believe and am assured (for I utterly renounce the Persons of Men, that seeing the thing is *Government and Peace* which must be laid on an Holy, Righteous, True and lasting Foundation to bring in Christ's Kingdom) and it is to *Order it and to Establish it with Judgment and with Justice, from henceforth even forever*. *The Zeal of the Lord of Hosts will perform this*, Isa. 9. 7. Now God doth inspire that into the Hearts of his Servants: And Zeal is an active Principle which will still reach forth where it can apprehend any thing more, until it be firmly and thoroughly Established, *He shall not fail, nor be discouraged till he have set Judgment in the Earth*, Isa. 42. 4. That is the thing we go upon only. And here if one simple weak and unworthy Instrument should be stopt and hindered, or shut up and killed; I nothing question, but as the Lord spake thus to me with a strong Hand, and instructed me that I should not walk in the way of this People; so likewise he will stir up the Hearts of more; for one may be an hundred, and to ten may succeed a thousand, who will in like manner fully accomplish what is here imperfectly begun, for I do only speak out the Thoughts of thousands, and what the Conscience of all (even mine Energies being Judges) doth assent unto. And though others by reason of Unbelief and Distrust, fear and the dictates of fleshly wisdom are, *Isa. 56. 10. \* quies and still*; so that as in the days of *Elias*, I do appear alone, Rom. 11. 3. and they account me a Fool or a Mad-man because I know whom I have believed; I can stay on my God as to the present, and discern his Promises as to the

\* Which is a more mild Phrase then what the Prophees there expresses at length.

future. I will go in the Strength of the Lord God. I will make mention of thy Righteousness, even of thine only, Psal. 71. 16. And I do here affirm, that if I were not hindered by the Devil and his visible Instruments, who have already twice cast me into Prison that I might be tried, Rev. 2. 10. God knows only what may be done yet further as to mine own Person; He can cast my Persecutors into Hell that they may be Punished a much more longer time, then they can afflict or Imprison me here on Earth; but I trust, as he sits above, and is the Almighty God, King of all Kings, and Governour of all things, whose Power no Creature is able to resist; So he will over-rule all, and manifest that he is stronger and will prevail. And then if his Word hath free Utterance and Passage, it will do yet more than Armies and Fleets, National Laws and meer humane Constitutions: For it will Rebuke the Company of Spear-men and Scatter the People that delight in War, and break their cords and snap their bands asunder. And the same Spirit may be again revived, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, Heb. 11. 33. It is observable how the Holy Ghost expresseth it here, and also Psal. 15. 2. *Isa. 32. 17. Acts 10. 34.* by the phrase of working Righteousness, for that implies Labour, difficulty and succession of time. It must be worked out, and way made, as we use to say in common speaking.

And though the Enemy, who less, may here again sormise, that this is a troublesome Spirit, which must be taken off in the beginning and utterly extinguished before it spreads too far; for at this rate we shall never have any Peace; or Quiet: Yet let them know, that here the Heavens do rage, and the People imagine a vain thing, as quite to suppress it, and



they think falsely that it will put things out of order. Be still and know that there is a God above, who will continue to send out his Light and his Truth, till it over-spreads and prevails over the Face of the whole Earth. And whoever in the mean while shall endeavour to quench and stifle it, this is direct walking contrary, Lev. 26. 21. and striving with their Maker. And it shall be at length upon them as a consuming Fire to devour its Adversaries, and they shall find it is hard to kick against the Pricks. The more they oppose Truth, it will strike deeper, and wound, and lay them in a greater condemnation. All the World must be subject unto God. If People do not provoke him to Anger, he will do you no hurt. Jer. 25. 6. He is not a terrour to single Persons, Families or Nations, unless they do that which is evil, and transgress his Laws; and then by further Restlessness and Provocation, they draw a much greater severity of his threatnings and punishment on themselves. Wilt thou not be afraid of the Government of God over the World, as he doth exercise the same by the still Voice of his Word and Spirit? Do that which is good and Righteous, then thou shalt have the approbation of our God at the present time, to which succeeds an Eternal Reward. All People (High and Low, Rich and Poor, or whoever they be) had better be Obedient and Submissive under this Almighty Power, who sueth King for ever. Psal. 29. 10. For they might live as contentedly under him as Subjects under the most \* Lawful & Excellent Prince; Children under the most loving, just and wise Father; and Servants under the best of Masters. Whereas if People be never so impatient, and toss to and fro, it is to no purpose, but to gaul themselves yet more, Only have a good mind towards God; and shew your selves accordingly to his Ambassadors, who come with the Word of his Truth; for no other intent and purpose, but that there might be Glory to God in the highest, on Earth Peace, Good-will towards men, Luk. 2. 14. Then Judgement shall dwell in the Wilderness, and Righteousness remain in the fruitful Field. And the work of Righteousness shall be Peace, and the effect of Righteousness quietness and assurance forever. And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting Places, Isa. 32. 16, 17, 18.

\* Both which Words in Conjunction are Observable; for commonly, Those which have no just Rights, do Govern Well and Speciously; and again, Those who have a real right do not Govern so well as they should: The Reason whereof is Obvious.

## POSTSCRIPT.

Let the Blessing of God descend and rest upon those Men and Women, who shall be Instrumental towards the Reprinting and further Publishing of this Testimony of Truth: but let none add unto, nor diminish, nor alter any Thing without my Knowledge and Assent.

Richard Stafford, a Scribe, according to the Promise and sending of Jesus Christ.

The Lord gave the Word, great was the Company of those that Published it, Psal. 68. 11.

A Clear  
**APOLOGY**  
AND  
Just Defence

**Richard Stafford**

For Himself;

With a Rehearsal, and further Explanation of  
what he hath done Concerning National  
Affairs.

*But truly, I am full of Power by the Spirit of the Lord, and of Judgment,  
and of Might, to declare unto Jacob his Transgression, and unto Israel  
his Sin. Hear this, ye Heads of the House of Jacob,  
and Princes of the House of Israel, that abhor Judgment, and pervert  
all Equity: They defile Zion with Blood, and Jerusalem with In-  
iquity: The Heads thereof judge for Reward, and the Priests thereof  
teach for Hire, and the Prophets thereof divine for Money; yet will  
they lean upon the Lord, and say, Is not the Lord among us? none evil  
can come upon us, Micah 3. 8, 9, 10, 11.*

*But Judgment shall return unto Righteousness, and all the Upright in heart  
shall follow it, Psal. 94. 15.*

*Help me, O Lord my God: O save me according to thy Mercy, That  
they may know it is thy Hand, that thou Lord hast done it, Psal. 109.  
26, 27.*

*Let those that fear thee, turn unto Me, and those that have known thy  
Testimonies, Psal. 119. 79.*

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The Second Edition, with Additions and Corrections of the first Compiler,  
according to which the first may be amended and supplied.

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of London.



**I**N the following Book, entitled, *A clear Apology and just Defence of Richard Stafford for Himself, &c.* There is not any thing in the same contained, that is contrary to the *Christian Faith*, or against the State and Government of this Realm, according as it is expressed and intended in *Stat. 13. et 14. Car. 2. Cap. 33.* which had respect to the Usurpation of the late Times, and was made to provide against the same for the future; and is manifest by the very Words of the Preamble of the said Act. And so the aforesaid Book is a Licensed Book, according to the true purport and meaning of this Statute: Although the Principal Secretary of State, or any other of his appointment; the Arch-Bishop of Canterbury, the Bishop of London, or any of their Chaplains will not certify the same: Because they fear the Displeasure of Men, more than the Displeasure of God.

# TO THE READER.

**A** Preface may seem unusual and impertinent before an Apology; But it is necessary to advertise the Reader somewhat before, lest, when he comes to see such serious Truth applied so exceeding close and forcibly, He be frighted quite away, that he cannot endure to see what is here Published. And there will arise a secret Prejudice why I should not seek out smooth Things and Soft Words as do others; but the Land is not able to bear all these Words. Why then doth the Land sit and commit such Things, which are here spoken of with more Peace and Gentleness than they are done? Indeed I am naturally averse from tormenting the Minds of Men; and also I do understand what becomes Education, Civility and Custom of the world, as do others. But it being my Duty and Business (according to the Grace and Knowledge intrusted with me) to endeavour to turn People from \* Iniquity unto Righteousness, I ought (or otherwise I am not faithful in my Office) to use the most cogent Arguments, and to press them with the utmost force and power which I can. The Words of the Wise are as goads, <sup>which</sup> which prick forward like Nails fastened by the Master of Assemblies; so whoever doth not drive the Nail of Exhortation home to the very head, and fasten it as much as he can on every side, He doth the Work of the Lord deceitfully. <sup>9</sup> Which signifies the Thing that is not equal.

It is gross Ignorance and foolish Imagination to be frightened at Words; for they do express Things which have been, or are now transacting and passing on, or shall be hereafter; and these (not the bare Picture and visible Representation of them) we should indeed fear and endeavour to avoid. We think it better and more safe to read of a pitched Battel, a bloody Sea-fight, a consuming Fire, Plague, or such like, than to be in the midst thereof; yea, We would willingly know thereof, and be shewed the way how we may keep out, escape and prevent such evil things: So likewise, every one doth desire to hear and know of Good Things, and how themselves may obtain and partake thereof. It is the same, yea, more Danger and Loss to be willingly Ignorant of what is contained in the Word of God. For <sup>9</sup> as sure as things were at first made, are now upheld, have their beginning and end, increase and decrease, and every Thing is according to its Na-

## To the Reader.

sure and Kind, and moves and draws on, as we now see with our bodily Eyes, we look upon, and our Hands handle, and we conceive in our minds; so the same Word will be to every tittle fulfilled, as we are warned and foretold of. But the Heavens and the Earth, which are now, by the same Word are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men; 2 Pet. 3. 17. It is the worst sort of Ungodliness, not like to receive God in their knowledge. It is Rebellion, which is as the Sin of Witchcraft, and Stubbornness, which is as Iniquity and Idolatry to reject the Word of the Lord; 1 Sam. 15. 23. as was said to Saul the King; for even the Kings and Judges of the Earth do commit Rebellion against God.

We will here assert the Government of God over all Nations and Rulers, come what will of it to my weak and frail Person; as themselves might see knowledge, and cannot gainsay the same. Nor yet do they will to be angry with one who is a Worm, and no man; a Reproach of men, and despised of the People; for as they are reasonable Creatures, themselves would not have destruction come upon them at unawares; and notwithstanding the secret excuse they had not, every man in the drop of his Heart, yet then they will think it hard (but vain) to be condemned for what they know not, but might have known if they would. If they will Still Despise, and Wonder and Perish, it is to themselves. If they think such a one is mad, only because he would prevent their own Misery, then indeed their Eyes are darkened that they see not. It happens here according to Christ's Metaphor and Prediction, that they which see not, might see; and they which see, might be made blind, John 3. 19. Poor and Ignorant People do discern the Truth, when it is hidden from the Wise and Prudent whom it most concerns. In the latter days they shall consider it perfectly, When for Despising will be Anguish and sad Reflection; for Stubbornness, Pain and Misery.

Whatever kind of reception these Words shall meet with in the world, The best Apology for them is their own Truth and Signification.



## A Clear APOLOGY and Just Defence of Richard Stafford for Himself, &c.

**T**He Word *Apology* is common apprehension, seems to presuppose fault or inferiority; and doth often come by way of Excuse, mitigation or begging Pardon. Whereas the Compiler of these following Lines, is not conscious to himself of any Crime or Offence he hath done to his own Nation. And also as he stands in the rank of Creatures, he will not acknowledge so much of the other, as the *Pride of Man*, and *Arrogancy of Tongues* would imagine and speak forth.

But to get out from the Perplexity and Labyrinth of *Words* and *Persons*, come we to *Things*; and we would no otherwise consider the several Thoughts, Words and Actions of mankind, but with relation to them. Indeed we cannot know as God knows; for that we may take the more notice of it, it is thrice asserted and repeated, *The Lord looketh from Heaven; He beholdeth all the Sons of Men, from the place of his Habitation he looketh upon all the Inhabitants of the Earth, He searcheth their Hearts alike; He considereth all their Works*, Psal. 33. 13, 14, 15. whether Good or Evil, to Reward or Punish: *And give to every Man according to his Ways, whose Heart thou knowest; for thou, even thou only knowest the Hearts of all the Children of Men*, 1 Kings 8. 39. This is the alone *Privilege* of God; for He knoweth all things, and searcheth the Heart, that not the least Thing can be hid or concealed from him. Whereas we only perceive a little according to the exact Truth; but much more in a false and imperfect manner by doubtful Report and mistaken Observation. And then we cannot thoroughly apprehend a thing wherein many are concerned; so we can give no perfect Judgment and Determination.

God hath taken the like method for the exercise and administration of his Kingdom and Dominion over Men; as our Kings and Governours over their several Countries. And he hath a Book for his Government over all the Nations and Families of the Earth (high and low, rich and poor together) as our Statute and Common Law is for England; and their civil, canon or municipal Laws for other Nations. His Word is given unto Mankind to be a Rule for their Actions, and a Law for them to live and be governed by: and from that we are allowed and commanded to *Reprove*, Lev. 19. 17. all manner of Sin and Transgression; as any one now doth take notice or speak of what is done contrary to the Government and Laws of this Nation; which is esteemed no fault, but rather commendable, and a Duty. The same is, and ought much more to be in things pertaining to God; and so likewise would be, if there was amongst us the like Zeal for and Knowledge of him that is invisible, who fills Heaven and Earth with his Presence; as now there is regard for the Son of Man, whom we see to be little; and to *fade like a Leaf*.

But this is to be understood for the Fear and Instruction of some, and for the Comfort of others: That God is not confined to the Imaginations and Sayings of Men; If some speak *smooth Words* and *profess Decrets*; and others too hard Speeches and mistaken Applications: The Judge himself will not ratify what they say, but condemn whom man absolves, as again acquit whom man condemns. *For he cometh, for he cometh*

cometh to judge the Earth: He shall judge the World with Righteousness, and the People with his Truth, Psal. 96. 13. And I saw the dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life: and the dead were judged out of those Things, which were written in the Books according to their Works, Rev. 20. 12. This, according to the Decree of the Eternal and unchangeable God, is as certain and True, as if it were already past and fulfilled. As Judges and Justices of *Goal-delivery* do try Prisoners by the Statute-Book of this Realm at those *Assizes* which are holden twice a year, so at this general *Grave-delivery* which is to be kept once for all, The dead Bodies of all People, of every Place and Generation since Man was Created on the Earth, shall arise, and we shall all be judged by Christ and his Saints according to those Words written in the Bible: And this according to the plaia and common sence and understanding of the same Words.

Behold in this they are not just, I will answer all mine Accusers and Enemies; that God is greater than Man; and so much do his Laws exceed theirs, and out of them do I convince of Sin and Transgression. Wherefore do I mention that God is greater than Man? In comparison of him the Nations are as a drop of a Bucket, and are counted as the small dust of the Balance. It is He that sitteth upon the circle of the Earth, and the Inhabitants thereof are as Grasshoppers. We shall find and know that He bringeth the Princes to nothing: He maketh the Judges of the Earth as Vanity. Notwithstanding the People have more regard to them because they are seen, and their utmost Power is known; then they have to Almighty God, who is not seen, and whose Punishment is threatned. But though God is not seen, yet his Works are. And how Great must He be who builds this vast House of the World, and created all things therein? What is the *Wrath* of the King, a Worm of five or six foot long, to the *Dispensature*, Isa. 59. 15. of Him, who hath Heaven for his Throne, and the Earth for his Foot-stool? What is a single Individual or an Assembly of Men, who dwell in Houses of Clay, that they should (when met in Council) as yet exalt themselves, Exod. 9. 17. to do according to their own will, notwithstanding God's Commandment to the contrary? If not to speak out, (because they profess that they know God, but in Works deny him) yet to think and act *Marvellous things against the God of Gods*, Dan. 11. 36. And in this they are worse then him here spoken of, or *Pharaoh*, for he knew not who was the Lord that he should obey him. What is abomination of Heart, they imagine to be bravery of mind; that they can, and are for doing things otherwise, and as it were hinder that his will be not done here on Earth. Which argues the exceeding sinfulness of Sin, with the infinite guilt and demerit thereof, and it shall be punished with proportionable Condemnation and Misery. They are corrupt, and speak wickedly concerning Oppression: They speak lustily: They set their Mouth against the Heavens, and their Tongue walketh through the Earth: therefore his People return hither, and Waters of a full Cup are wrought out to them, Psal. 75. 8, 9, 10. By the height and breadth, and depth of such kind of Transgression, we may judge of the length of future Torments. Whose Thoughts were thus exalted to Heaven, Luk. 10. 15. their Souls shall be thrust down to Hell. Shall not God search this out? for he knoweth the secrets of the Heart, the innermost Thoughts and most hidden Imaginations. Even now he looks down from the Habitation of his Holiness, and is not far from every one of us; for at this very moment, He both sees and hears all that we are talking of or doing in our Houses and several places of abode. And so He hath done all along of this Generation of Men now living, as He did of those before we were born. We read of Him in his Word, for the Lord your God is God of Gods, and Lord of Lords, a great God, a Mighty and a Terrible, which regardeth not Persons nor taketh Reward, Deut. 10. 17. in which he is opposite unto Men. We have

have a fence, and aw, and dread of Him upon our minds; we may know and perceive his Laws written in our Hearts and inward Parts; by laying open our Conscience as in his sight, and by communing with our spirit, when we are for a little while silent in our Chamber, and somewhat freed and separated from the Things of this World. All these ways God doth shew and manifest himself unto Mankind; so that they are without excuse.

This may be thought proper to instruct and convert Heathens, or the neighbouring Nations which do grovel in the darkness of Popish ignorance, but doth not seem so applicable to our own Country, where the Scriptures are read and preached in a known Tongue, and they boast of their understanding thereof. But yet the Prophet saith peremptorily of his time, when they had the same privileges, *Therefore my People are gone into Captivity because they have no knowledge*, Isa. 5. 13. He doth elegantly hint of the sottish ignorance of former, his own, and successive Generations, *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the Foundations of the Earth?* Isa. 40. 21. And then doth as it were point him out in the following Verse, *It is He*, &c. So it is said further down, *There is no knowledge of God in the Land*, Hos. 4. 1. And what Paul witnesseth of his time, *Some have not the knowledge of God, I speak this to your shame*, 1 Cor. 15. 34. The same is affirmed at this very day, The chief, and who call themselves the wise Men of this Nation, in this they are found wanting. *They have not the knowledge of God*. This is the manner of the People of England that dwell carelessly, that lay in their Hearts, We are and none besides us. Here is a secret disowning of God above. Or if they acknowledge him by a few acts of outward Worship; yet they confine all to that. But they have not to do with him in common actions, and general course of their Life. Here they conclude they are left to themselves, *who is Lord over us?* Some others will have respect unto God in little trivial concerns; But for those of Greater Moment *They do not take counsel of him, that walk to go down into Egypt, and have not asked at my Mouth*, Isa. 30. 1, 2. They have first invaded this Nation, which occasioned and raised Wars in the Neighbouring Kingdoms: But they did not seek out of the Book of the Lord, whether such enterprises at first were just and lawful. Why *Ramoth in Gilead* was ours before? 1 King. 22. 2. and under the subjection of the same King of Syria; yet they should have done well at the very beginning of all to have *enquired at the Word of the Lord*, vers. 5. and then all this might have been prevented at the very first rise. And now the Land is moved and divided, and by reason of the sores thereof, it shaketh; yet it may be made up and healed by our God. Now *Urim and Thumim* are ceased; neither have we Warrant for additional Immediate Revelation; But God hath given us his standing Word in the Bible, which was confirmed by Signs and Miracles, and divers Gifts of the Holy Ghost; whereby God himself did bear witness to it, and did enact and confirm it as a Law and Direction to our forefathers, and to us their Children, and to our Posterity for evermore. *He hath shewed thee O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy?* Mic. 6. 8. By this way and method of Righteous and prudent accommodation Ireland might be sooner recovered and utterly disentangled from out of the hands of the French King, than by all the Multitude of Men and Horses, Ships and Carriages, the several Instruments of Death and Cruelty; all which only make a meer noise and outward shew, but there is nothing more in it besides Destruction and Mischief.

But our Governours are not Governed by the Law of the most High God; and so they do not walk Humbly with him; They do not consider that in the Thing wherein they

they deal Proudly, he is above them; they do not consult aright for his Glory; nor will they obey him so far that he may direct their work in Truth. *They have set up Kings, but not by me; They have made Princes, but I knew it not, Hof. 8. 4.* which hath been particularly shewed with such Evidence and Demonstration of *Divine Truth*; that the Sinners resort only to their old accustomed method of Stubbornness, despising and bare contradiction; but still it remains firm and unanswerable. And this hath been already done in two distinct Sessions of Parliament in two short printed Testimonies of Truth; the first entituled *A Supplemental Tract of Government*, &c. bearing date Jan. 4. 1689, 90. The second, *Things Plain and Weighty, referred to the consideration of both Houses*, March 25. 1690. That Peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all Generations.

For themselves do pray in the same words in the place where they are assembled every morning before their solemn consultations, and therefore it may seem strange (unless an unseen Enemy did blind their Eyes and Hoarts, or hinder from discerning or turn them aside from the Truth) that when God hath shewed them a way in his Word, and left the means in their power; yet they did not go the right way to preserve, make better and perpetuate the Government; nor to Restore Peace, nor make Wars to cease: all which by the direction of God's Word will be done, to the end of time, and to the ends of the Earth, *when they shall fear the Name of the Lord from the West, Isa. 59. 19.* and other Nations will also do the same, as they have from this understanding People a right example. And further, there is the Promise of God, *Psal. 102. 28. et 72. 5.* that future Generations shall Continue what we have happily begun. It is only to order things, and to establish them with Judgment and with Justice, from henceforth; even for ever. To observe and do according to those Laws, Rules and Directions which the Lord hath shewed and appointed in his Word; and then there would be continued peace and firm settlement throughout these three Kingdoms, which are united one to another; and the like might be successively established throughout the whole Earth. *Let us once come, and fix upon the sure Foundation of Righteousness.*

But other wise there will be confusion, disturbance and unsettledness of Times, with the manifold evils and inconveniences thereof now in this place, besides the Wrath of God which hereafter cometh upon the Children of Disobedience. If People will go on still in their own Ways, and according to their own Thoughts, this is Sin, Iniquity and Transgression; all which the Lord of Reconpences shall surely requite. *None calleth for Justice, nor any pleadeth for Truth: they trust in Vanity and speak Lyes; They conceive Mischief and bring forth Iniquity; they have Cockatrice Eggs, and weave the Spiders Web; He that eateth of their Eggs dieth; and that which is crushed breaketh out into a Piper:* See *Isa. 59.* throughout. What is done by way of Violence, Humour and Stubbornness, will recoil with greater force and smart upon themselves; notwithstanding they die as other men, and we see nothing as yet to befall them. Again, sometimes it is here seen, that what they would suppress, doth rise up with greater strength and danger against them. Or if, with much subtilty and contrivance, *They weave the Spiders Web;* yet these Webs shall not become Garments, neither shall they cover themselves with their Works. It may just askin a thing over, which nevertheless will be seen through. And 'it doth not answer the ends of Government as to give real peace and assured Preservation. Indeed it is a little better than nothing; for it is somewhat cast over, which doth neither hide nakedness nor keep warm. And then it is a long time in transacting and making; but it is all suddenly swept away; and profits nothing at all afterwards.

We have an example and instance hereof in the late Reign; when the King not observing

serving the Rules of Mercy, Indulgence, and Righteousness, was not *Established* in his Throne, Isa. 16. 5. but hath been since removed. It is observable of those arbitrary and illegal Acts which he did, That he was two or three years in bringing them to pass; but they were undone again in two or three days, or less than a week. And he did offer to do all things for the future as became a Good King. God knows the secrets and Intentions of his Heart; and whether it was not more out of apprehension of danger than real Repentance; but that might have brought him to a fight of his Sin and Error, and then it would have been real and unfeigned: for affliction and fear are such a beginning of Repentance as God will accept of, and therefore we may allow the same to one another in things that they have trespassed against us. But it was not done according to Righteousness, Equity, Truth, or Christian Forgiveness. In the great National Revolution was that fulfilled, *They proceed from Evil to Evil, and they know not me, said the Lord, Jer. 9. 3.* One unlawful extrem doth not excuse, and justifie another of despising the Oath of God, breaking his Covenant, and transgressing the Laws of Righteousness.

There are many Particulars and Circumstances of Sin and Evil of both sides, which no man knoweth nor considereth the utmost Evil and Abomination of. But the Lord shall rehearse it, when he writeth up his People. He hath a Book of all Nations, Families and single Persons, with an account of the Time and Place they stand here on the Earth. As likewise he notes the things that they have already done, and his all-knowing Spirit will bring out the very truth of all things: Though he now keeps silence, yet he will reprove the several Persons concerned herein, and set the things they have done before their Eyes: *For there is no respect of Persons with God; for as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law, Rom. 2. 11, 12.* But he that doth wrong, shall receive for the wrong which he hath done, and there is no respect of Persons, Col. 3. 25.

But alledge as much as you will of this, it is Scripture and Cant, and is not minded; so may a common Thief or Murderer, or any Transgressor of man's Laws, for a time despise, and not regard them: yet Justice at length will apprehend and overcome him. In like manner, the Words and Statutes of the Lord will *take hold*, Zech. 1. 6. of men of every Generation and Country; and as to each part of their Life after they are come to the knowledge of good and evil. Some do imagine that they shall escape, because they have the chief of the People, and the Multitude, and the Fashion, and the *Course of the World* on their side. They have Armies and Fleets; and such an one is driven away and oppressed, and of declining Years. He may be taken captive or Killed, or his day come to dye. What then? We have to do with an Almighty and Ever-living God: Our selves and all the many Inhabitants of the Earth, are but a parcel of *living Men and Women*, and so take them altogether, notwithstanding their number, they are all contemptible and of small Power. And those who in this time of Tryal will follow a Multitude to do Evil, or side with the *course of the World* in their Transgression and Unrighteousness; As sure as God hath given a Law to mankind, and his Word is true, this is the ready way to be *condemned with the World*. Let men in the mean while make what alterations they will, all is but as a company of Worms of the Earth, who vainly think to change Times, Laws and Ordinances; But they are all just like so many Ants, which are a long time bringing little Sticks and Straws together, which is all suddenly blown away with one single blast of Wind; much less will it stand until, or at that day when our God shall come, and it shall be very tempestuous round about him, Psal. 104. 7. There can be no such thing as a Law, unless it be founded on a Divine Right and Eternal Truth.



And therefore in wase foolish and idle. It is manifest to all who know not God, y and did conclude it impertinent to bring Scripture to shew that in the late Revolution of putting down one King, and setting up another, the Nation of England hath not done Righteousness; for how could it not know better than by Scripture, the highest Law, which God himself hath given to mankind of every Nation, Country and Language. Every thing is to be tried and judged by this supreme Rule of good and evil; truth and falsehood, right and wrong. We are to be accountable to God for all our actions, and must receive according to what we have done. It is God who bestoweth his Kingdoms and disposeth of them as he pleaseth; he hath made his Dominion over us is above all man's Government; for this Government ought only to be in subordination under God; from whom we receive our Authority to make all civil laws, and to exercise their own Rule and Dominion. The great Lawgiver hath kept this in his own Power; for his Word and Commandment is left for Admonition and Reproof, that the Kings and Judges of the Earth do only that which is just and lawful; but if they do not, they are warned to amend, otherwise they will be condemned. *Isaiah 10. 21. 22. 23.*

*And God himself is the Judge of all men; he judgeth and giveth the Gols; Psal. 82. 1.*

And there is an allegation of a tyrannical Government over all Kings and Magistrates, unto whom he is thought to give his own Name. And then comes in afterwards by way of a *Rampant* for *the wicked Judge*, and accepts the Person of the *Wicked*, *Jeha*, *Jer. 23. 1.* Then succeeds his Command, *Defend the Poor and Fatherless, do Justice to the Afflicted and Needy; Deliver the Poor and Needy; rid them out of the Hand of the Wicked*, *Jer. 23. 4.* And as all Scripture is profitable for Correction, for Instruction in Righteousness, so in order to that, it doth take notice of what is amiss; *They know not, neither shall they understand, therefore shall they be darkened, as the Fathers of the Earth are now; Jer. 13. 17.* And throughout God's Word and Law there are allusions and commands to set them in right order again. But that remains in a dead letter; and it is not faithfully handled nor universally applied; for the Priests have been plentiful in the Law. They have kept back some part of it, and have not made known the whole counsel of God unto the People. And also according to the marginal reading of *Mal. 2. 9.* They have accepted Faces; by applying it superficially and favourably to the higher sort of People. As they have done, and do now, to justify the *Wicked* for *Rebels* for some Place or prement either already bestowed, or in Hope and expectation to be given. And so it comes to pass that God's faithful Messengers, who have appeared in their several Generations as *Angels*, are persecuted and persecuted. In Now God doth yet still and hide himself to see what the Children of Men will do. Though it is the secret continued Prayer of his Elect and Servants, *Arise O God, and Judge the Earth; for a bow shall inherit all Nations; Psal. 82. 8.* Yet He will not before the appointed time. But his Law is given in the mean while; and he doth prove by the doings of the Children of Men. *Jer. 1. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

For there hath been a long and continued controversy in the World throughout former Generations and in all Nations; and the same continues at this day; not only among the *Heathen*, *Idolaters*, *Papists*, but our greater shame; even in the more pure reformed Churches, and at this very instant is in the Land of our own Nativty: the Substance whereof is to this following effect. Whether the Laws of God or man shall have the superiority and take place: Whether we will do all Things according to the pattern shewed in his Word: Whether his Light is to be extinguished; and his true *True Sifted* which God would send out, *Psal. 138. 3.* if it should reprove the *Darkness* and a *Wickedness* that is in Palaces and great Houses, or manifest the Error of their corrupt ways. But mention is made, *ver. 1.* of an *ungodly Nation; and a deceitful and unjust*

*Man.* They would *ingod* him, if they could reach up and pull down the High & Lofly One, or lead away captive (as hath been done with dumb Idols) the living and Almighty God; but because that is not in their Power; They will do as far as is suffered. They act in opposition to the *Father of Rights*, James 1. 17. and do what lieth in them to prevent the rising of the *Sun of Righteousness*; and afterwards stop out the shining thereof. When he that dwelleth between the *Cherubims* would *shine forth*, Psal. 80. 1. They will hinder it what they can; But God doth suffer it so far, for the next thing is, *he will stir up his strength*, verſ. 2. and then poor Creatures, who now provoke the Lord to jealousy, will find that they are not stronger than he; in this their short time they will not fear that word which convinces of Sin and Unrighteousness; But how then will they endure his Indignation and Punishment, which that was to warn them of, and put them in a way how they might escape. *Even thy Truth O my God*, Psal. 71. 22. is called a *false and feigned Libel*, if it doth discover their own falshood and Hypocrisie. And it must skulk about in Corners, or be conveyed in a secret place, though there is stamp upon it the Image and superſcription of the Great and terrible King; but they are *fearful*, Rev. 21. 8. 29 own and confess it before the World; for they fear the Displeasure of Men more than the Displeasure of God. They would have God's service be brought down to Mans purposes, and be so modelled as to be made consistent with the foolish policy and misapprehended welfare of a Nation. These things are strange to mention, but themselves know that their inward Thought, Pride & Rebellion of Heart is, that though they will acknowledge with their Tongue and Lips that the *Most high ruleth over the Kingdoms of Men, and his Dominion is above and over all*; yet they would have it so far come under theirs. That if Gods Laws are contrary, and not agreeable to humane constitutions, They must not be spoken of, *Amos 7. 13* nor laid before our Princes and our Priests, our Lords and Counsellors for fear of Punishment, and being prosecuted as one against the Government; when *themselves in this very thing are against the Government of their God*; and to speak or act after this manner, is high Treason against the King of Heaven. Alas! How do a small Number of Grasshoppers here on the Earth think of, and would do towards the great Lord of the World? How do men that shall die, and must appear before him in judgment, demean themselves towards him now they are but a little while in *the world*? *Arise O Lord, let not man prevail, let the Heathen be judged in thy fight. Put them in fear O Lord, that the Nations may know themselves to be but men*, Psal. 9. 19, 20. Again thus much is signified by what is written, *He ruleth by his Power for ever, his Eyes behold the Nations: let not the rebellious exalt themselves*, Psal. 66. 7. *He shall subdue the People under us, and the Nations under our Feet*, Psal. 47. 3. And though the Nations be never so angry, yet now is the time come that God shall take to himself Great Power and Reign. A little opening and appearance thereof doth now begin in this place and Nation, which will be likewise followed in the Habitable parts of the Earth.

For the matter of contention is not so much between the two Kings, who are both *Not-herds of the Earth*, and shall each of them severally be brought down to the bars of the Pit, although now they have their Armies, and cause their Terrour in the Land of the Living. Cease ye from man whose Breath is in his Nostrils, for wherein is he to be accounted of? We ought utterly to draw off from the Persons of each, and not have them in admiration, and not name them more then needs must; for by so doing men do forget and lose the knowledge and fear of the Lord; and are not so sensible of the Glory of his Majesty and infinite Greatness. But the thing which the Lord doth require of our *Land* is, that she do not depart from and forsake his Eternal and immutable Rules of Judgment and Righteousness, and that his People be very

*encourages to keep and to do all that is written in the Law of Moses, that ye turn not off the  
therefrom to the right hand or to the left, Josh. 23. 6. So whatever is further commanded  
in the Book of Psalms, the Writings of the Prophets, and the Gospel of Christ declared  
by the Evangelists and Apostles. All things are to be done according to his revealed  
Will, now a little before he ariseth to shake terribly the Earth; for the Word of the  
Lord is, and all his Works are done in truth: He loveth Righteousness and Judgment, Psal.  
33. 4. 5. Righteousness shall go before him, and shall set us in the way of his Steps, Psal.  
85. 13. God's Work ought to be done in his own prescribed method, according to  
what is written, which is so plain and easie to be understood, that wayfaring men,  
though Fools, shall not err therein, unless they run out of willing and set purpose.*

Whereas heretofore we were disobedient, and did not all things according to the  
Pattern shewed us; we are to acknowledge our Iniquity and Transgression, and  
from henceforth for ever, we and our Children are to promise unto the Lord and keep  
it, to do according as he hath said and commanded in his Word; which we ought in  
like manner to obey, as if we heard his Voice from Heaven. As we daily Pray, so  
we are likewise to do (lest we be found Mockers and Dissemblers with God, and  
have our portion with Hypocrites and Unbelievers) his will on Earth. Which again  
is not to be measured by what is acted on this Stage of Sin and Confusion, or publickly  
done in the place where Satan's Seat and Kingdom is; but as it is clearly written  
and manifestly revealed by the Word and Spirit of God, which came down from above,  
and knoweth what is God's will. And what is done in Heaven the same is expected here.

In the Mouth of two or three Witnesses every Word shall be established; and we  
have three holy Men of God, who were moved by the holy Ghost, and give attesta-  
tion and confirmation to the same thing. *He is the Rock, his Work is perfect, for all his  
ways are Judgment, a God of Truth, and without Iniquity, just and right is he, Deut. 32.  
4. The Works of his Hands are Perity and Judgment, and all his Commandments are sure:  
They stand fast forever and ever, and are done in Truth and Uprightness, Psal. 111. 7. 8.*  
By this it appears, that our late Revolution is none of God's work, in which he is  
well pleased. *For I the Lord love Judgment, I hate Robbery for burnt-Offering; and I  
will direct their work in Truth, and I will make an Everlasting Covenant with them, Isa.  
61. 8.* So that if People would do the work of God, and come to settlement and  
stability of Times, they must only use *means* all along as are good, true, just and  
lawful, and none others. These are to be known by God's Law only; for (as afore-  
said) that is the supreme Rule of Good and Evil, Truth and Falshood, Right and  
Wrong.

And thence it doth appear, that this Nation hath *trespassed against their God, and  
have forsaken, Isa. 58. 2. and resisted his Ordinance* by putting down that Power  
(which is asserted, *Rom. 13. 1. to be of God*, though it was an Heathen at this very  
time) This is a Sin and Transgression, and there is no hope to avoid the present  
Displeasure, and escape the future Punishment of God, otherwise than by *making a  
Covenant with our God*, and by restoring the King to his right; and *henceforward  
to tremble at the Commandment of our God, and let it be done according to his Law*,  
*Ezra 10. 3.* See and consider of *vers. 2, 4, 10, 11.* The Laws of God are to  
be set before People, and they are to be exhorted to the Observance of them;  
but still men have their Liberty and full Freedom of Action. If they will not do  
so out of Conscience and Obedience to God, they may let it alone; Or to speak  
plainly, deliberately and truly in the Gentile dialect) *choose and be damned*, according  
to what they have done, and involved themselves in, from what is written, *They that  
resist, shall receive to themselves Damnation, Rom. 13. 2.* It is at their own peril and  
danger.

danger. The divine Promises and Threatnings are to be used only; but no outward force and compulsion, for the right Christian Religion doth not allow of any. And here is a Threatning as true as Gospel, which lies expressly against the Nation and People of England. \* *The Wrath of God is revealed from Heaven against all Unrighteousness of Men, who hold the Truth in Unrighteousness*, Rom. 1. 18. It is only revealed and made known here; but it is to be executed and felt in another Place. So though we are in the true Reformed Religion; yet We are not (under the aforesaid Penalty) to continue and practise any Unrighteousness towards our King, who is a Member of a false, superstitious and corrupted Church. *Thou that abhorrest Idols, dost thou commit Sacrilege?* So they should not commit any Injustice, Wrong,

\* *which I would not have against my own particular Person for ten thousand Kingdoms, or the greatest Places of Honour and Profit, and I would more fear it than to Dye an hundred Temporal Deaths.*

Sin or Evil. *Thou that mak'st thy boast of the Law through breaking of the Law, Dishonourest thou God?* for the Name of God is blasphemed among the Gentiles through you. In this National Corruption there have been no less than five Laws of the second Table violated, as by *Dishonouring of and Disobedience to Parents, Committing of Murder*, as hath been done by Unnecessary, unjust, Unnatural Wars; *Theft, bearing False Witness*, as by lying Stories, and deceiving the People with false News, *Coveting and taking Possession of anothers Inheritance*, who was greater than Naboth, and his inferiour did it. Again, the *solemn Oath hath been despised*, and the *Covenant broken* (whereof God alone will judge and determine of both sides) and as sure as God is (which is as evident as the Heavens He created and we see, or that he laid the Foundations of the Earth which we tread on) so certainly will *He recompence it upon their own Head*.

Unless all this is prevented by true and unfeigned Repentance; in order to which it is necessary not only to be sorry, or secretly to bewail, but further to undo the Fault as much as it can be. And as God was dishonoured publicly, in like manner to regain his Favour. They should publicly acknowledge their Iniquity to their God, that they have transgressed against him by forsaking his Ordinance, despising his Oath, and breaking his Covenant. To speak after the manner of men, That God should have repair for his hurt Majesty, which they have offended and despised, and also have Glory given unto him by confessing their own shame; for we must do as much to reconcile ourselves to an offended God, as the Great Ones of the Earth require from all that displease them. And this is the true design and end of Confession. Those Things done in Private, may be there acknowledged; but in other Things, the acknowledgement should be altogether as Publick as the sin was, according to Lev. 26. 40. Job. 7. 19. Ezra 10. 2, 3, 10, 11. Mark 1. 5. Acts 19. 18. And where anything hath been taken away from any man by False Accusation, He is to be restored to it again; and the very Truth of all Things to be brought out, and to be known openly before the World. It might be so ordered and consented unto, That They have Deputies, faithful, courageous and learned, to implead one another before the Great Council of the Nation, and Witnesses examined upon Oath of both sides. Which would be a more Christian and Rational way, than to lead forth Armies to push at and gore one another, like a Multitude of Bulls and Calves of People, Plal. 68. 30. Man was born more naked and unarmed than those dull Creatures; but they have found out Instruments of Death to knock down and butcher one another.

And though in these days of Wickedness and Ignorance there is such trusting in the Arm of Flesh, and Children do rise up against their Parents, to cause them to be put to Death, and execute it with a Fast, and then again after the Turkish manner, conclude

of the Righteousness of their Cause by the Success and event thereof: Or think to escape because they fulfil the Scriptures, whereas *Julias* did the same. But the same Word saith, It would have been good for him if he had never been born. We are not to be surprised or doubtful as to this; for it was the Question of *Osai* time, *Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit, Thou art near in their Mouth, and far from their Reins,* Jer. 12. 1, 2. So these were outward Worshippers of God, and did make use of his holy Name in their Talk and Discourse, as the manner of Hypocrites is: And they keep for a while what they obtain by lying, Flatteries (Dan. 11. 21.) Diffimulation, Carnal Policy and Wilsdom. But if these were detected, the other would not stand and endure: As may be gathered (let him that readeth, understand) from what is spoken of in the Prophet *Daniel*, *It cast down the Truth to the Ground, and is prattled and prospered,* Dan. 8. 12. And then indeed Transgression may prevail and spread abroad. But if Truth were not fallen in the Street, and Equity could enter; if Truth might once maintain its Ground, and Righteousness take place; if as soon as the Lord gave the Word, great would be the company of those that published it, *Psal. 68. 11.* The next immediate consequence is, *Kings of Armies did flee apace,* Vers. 12. And in a little process of Time it would be fulfilled all the World over; for so, the Kings were assembled, they passed by together, they saw it, and so they marvelled; They were troubled and hastened away; Fear took hold upon them there, and Pain as of a Woman in Travail, *Psal. 48. 4, 5, 6.* And though now the Kings set themselves, and the Rulers take counsel together against the Lord, and against his anointed; yet his single Word and Truth, if it had a free course and universal spreading, would scatter them all.

As of old Time, when the Lord looked into the Host of the Egyptians, through the Pillar of Fire and of the Cloud, he troubled the Host of the Egyptians; so it is now at this very day. When he sends forth a Manifestation of his Word, and displays a Banner of Truth (which is always done by some outward Instrument) it doth cause Disturbance in the Minds of Men, and is thought to break their Peace, because it doth somewhat interrupt their security and ignorance in Sin. It doth fill their Souls with fear and doubt, and there is a worse restlessness within than Swords and Seives do cause among the multitude. And this is but a slight and transient fore-runner of that indignation and Wrath, Tribulation and Anguish, which shall be, and remain upon those who are Contentious; and do not obey the Truth, but obey Unrighteousness.

Indeed such may be mad, or foolish and inconsiderate, but they can never be truly courageous, unless they are stupefied, and made blind by Drunkenness, Pride, Unbelief, gross Ignorance: And when this last a little wears off, they are furnished with strong Delusions: that they should believe a Lye; They receive in false and mistaken Notions; or they are scared by the close hidden acts of Hypocrites. For they cannot endure to consider of thoroughly what is commanded, *That no man* (of whatever rank or degree) *go beyond and defraud his Brother* (much less a Father) *in any matter,* (which extends to a Kingdom, or Inheritance) *because that the Lord is the avenger of all such; as we have also forewarned you and testified,* 1 Thos. 4. 6, now this third time. And they being upon the brink to appear before that God and (as we are here told) subject to Evils from the World to come; It is a marvellous Policy and destructive mischief to beguile that they fall into before they took any care to prevent, or were thoroughly put in mind, and truly informed hereof. It must be barbarous, and a siding with the Deceiver of mankind, to contrive on set purpose to keep people ignorant; and as they think for the better accomplishment of a present Design to



suffer so many to fall into the future misery; and to let them perish and be destroyed for want of the right knowledge of things. A report and glimps of *Eternity* will more startle than the flashing & noise of Guns, and the doubtful uncertainty of what kind of Endless Life they are just entering upon, will cause *great Thought and searching of Heart*; which his more sensible than Wounds and Blows to the outward Man: For it is at their *Peril* (without foolish "jesting," or meer outward Laughter, or a proud contemptuous Smile) if the Kings of the Earth, and the Great Men, and the Rich Men, and the Chief Captains, and the Mighty Men should not obey the Gospel of our Lord Jesus Christ; for such will hide and fear as much as they brave it out, and seem resolute now. But if they would indeed be preserved from the Wrath of the Lamb, they must yield Obedience unto what He hath commanded in the Gospel. *Therefore all things whatsoever ye would that Men should do unto you, do ye even so to them, for this is the Law and the Prophets*, Mat 7. 12. If it be possible, as much as lieth in you, live peaceably with all men, Rom. 12. 18. *Render therefore to all their Dues*, Rom. 13. 7. All fair and honest means ought to be used, first to prevent those mischievous effects of Bloodshed, Poverty, sickness, continual Fears, which may terminate in temporal Desolation and eternal Destruction. And even now these Wounds, and Bruises, and putrifying Sores are broke out, they may yet be closed, and bound up, and mollified with Ointments, instead of the long, severe and destructive Remedies. And if men will not do according to the Will of God, and of Christ, take heed lest that also come upon you, which is spoken of in the following Verse, *Your Country is desolate, your Cities are burnt with Fire: your Land strangers devour it in your presence, and it is desolate as overthrown by strangers*, Isa. 1. 7. When a Fire or Plague is begun, People do endeavour to extinguish and stop it as soon as they can. The drawn Sword may be put up in its Sheath, and the grievousness of War might cease; and (as aforesaid) Things should be done by way of just Treaty, and prudent Accommodation.

who tells them of these things, that they should not believe him; and so they are more blindly and securely led on to Destruction.

I am for Peace, but when I speak, they are for War: They go and prepare themselves accordingly: "May, They will do purposefully, and more violently against what is here said, because these Things are laid together by a small and despicable Person, whose Spirit God hath stirred and raised him up as an Instrument to convey forth his Truth unto Men; for I speak nothing of my self, but from his Word only. And therefore their Murmuring, and Despising, and Rebellion are against the Lord, Exod. 16. 8. This ought to be done by some one, yea, and by many. But whoever had first appeared to cry aloud, and spare not; Lift up thy Voice like a Trumpet to shew the People of England their Transgressions and their Sins; The same Reproaches and false Suggestions would have been against them also. For when People have no mind to receive and obey the Message, it is easy to take exceptions at the Post or Officer who brings it. But the all-knowing and all-wise God will not be trifled with, nor deceived: The Great King of all the Earth will find and bring out those his Enemies, who would not have him Reign over them, but do speak against, Numb. 12. 8. and evil treat the Messengers whom he hath sent.

People had better see and prevent this before-hand, than only remember when it is come upon them, and without Remedy, that they were forewarned thereof by one whom they supposed to be discredited and out of his Wits, and therefore then they would give no heed to it; for Satan, according to his method of old, doth on purpose raise such an Asserption and Reproach on the Man

And now to manifest unto the World that I am *sent*, and to make evident my *Commission*, I do declare (as I will answer it before him who is appointed Judge of the quick and dead) that it is contained in the twenty third Chapter of *Matthew*, and the thirty fourth Verse, where Christ promises to the several Generations, *Acts 2. 39. Behold I send unto you Prophets, and Wise men, and Scribes*. And I do affirm according to Truth, without boasting of my self, that I do come under the last denomination of a *Scribe*. I may just observe, that the Prophetical Office was chiefly to reprove Sin and Transgression, and also they did fore-tell some future events which were not presently fulfilled. The first hath been done without Partiality and Respect of Persons; and also some things have been spoken of, which are yet to come. Moreover, if there have been any Words of Knowledge and Wisdom delivered, let others judge. But a *Scribe* is such an one who is instructed in, and reasons out of the Law; which is the very same what I have done as to National Affairs; For the several things which I have published to the World, are an opening, and alledging, and reasoning out of the Scriptures, the Law of the Most high God.

I have been educated at the School of the Prophets; for I was six Years at *Magdalen Hall in Oxford*, and took one degree; I was there twice sworn the Oath of Allegiance and Supremacy. And now it comes to pass that the same Oath which such a vast multitude of Priests and People have *despised*, hath taken hold of me, and hath obliged me to act after this manner. For I did swear twice in the Reign of *Charles the second*, *Him and them* (innuendo his Heirs and Successors, under which his Brother is comprised) *will I defend, according to the utmost of my Power*. Now the Weapons of our Warfare are not Carnal, but Spiritual, and no other ought to be used according to the right Christian Religion. For these last six Years I have been at several times resident in and about the City of *London*. I was entred into the Society of the *Middle-Temple*, and observed the Customs of the House for several successive Terms, and I did for a while study the Statute and Common Laws of this Nation: So that I came all along in a regular way, and was furnished from the Laws of God and Man, to have pleaded the Cause of the *Oppressed King*. And for my part, being assured only of the Protection of the invisible God, and trusting to that Promise, *His Truth shall be thy Shield and Buckler*, *Psal. 91. 4*. I was not afraid to speak openly and boldly as I ought to speak. Though both Houses of Parliament, by reason of contrary Practice (as may be understood from *Fer. 2. 26. Mark 8. 38.*) were *ashamed to hear such Words*; which would have reprov'd, and set in order before them their Sin and Transgression in the very same place where it was committed. And so they may still, if they are willing to run the danger of *rising up to everlasting Shame and Contempt*, and have the *Son of man* be *ashamed of them, when he cometh in the Glory of his Father with the holy Angels*. Saith the Lord, *And it shall come to pass, that whosoever will not bearken to my Words which he shall speak in my Name, I will require it of him*, *Deut. 18. 19*. Now that Prophet was *Christ*, who hath conveyed down to others the same Authority and Commission, *He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*, *Luk. 10. 16*. For such would not hear Christ himself, if they had lived in the same Generation with him; neither would they be perswaded, if *Christ* should come once again into the World after the same manner as he did; But his next coming is unto Judgment.

Peradventure, our Lords and Counsellors did go upon an Error and Deceit of their own Heart, and did therefore refuse to hear the Law of their God; because they might think that if the Word was not proclaimed and spoken out  *viva voce*, They might then  
more

more safely *contemn God's Word and Commandment*, and have such an excuse for their Sin; not considering the God with whom we have to do: *Who understands our Thoughts as of off*, Psal. 139. 2. and knows that themselves only hindered, and would not suffer his Word to be spoken out. For I delivered in Printed Cases, and also sent a written Petition to the same purpose: And when I could not have it delivered in and read, I ordered my Petition to be printed and given to the Members severally (if perhaps any would move thereon) though I knew before this was contrary to Custom and Usage, and therefore I was at first unwilling so to do; but this kind of necessity and urgency did press me forward. For my part I would leave no means undone to discharge my Conscience fully towards God: But He knows that I was directed and put in mind long before, *That this is a rebellious People, hating Children, Children that will not bear the Law of the Lord*, Isa. 30. 9. And thereupon according to what is said in the foregoing Verse, and also I was shewed the same in the Light of God's Spirit, *Now go and get it printed in a Book*; which I accordingly did, and delivered to the several Members on April 2. 1690. for which I was committed to Custody (it being by them called a Seditious Pamphlet) and so I remained under confinement for four Weeks, and afterwards was with great care sent down into the Country, to be remote from London. I gave away about an hundred of those stitche Books, and would have more ready if I had been permitted; for I ordered a thousand, which were more then sufficient for all the Representatives of the whole Nation: But however, they had sufficient to notify it unto the residue of the Members; and they may yet understand and be instructed aright, that the Word (which God sends through a contemptible earthen Vessel) spoken (or written, for that longer remains) is *steadfast, and every Transgression and Disobedience shall receive a just recompence of Reward*.

As they do all profess themselves to be Members of the Church of England, so they are to be advertised of somewhat out of her Liturgy in the Exhortation before the Communion; *Therefore if any of you be a Blasphemer of God, an hinderer or slanderer of his Word, repent you of your Sins, or else come not to this holy Table*. But because ye have the outward Administration thereof in your Power; and your Bishops, Priests and Deacons are involved in, and carried away with the same corruption; They will nevertheless dispence the Holy Sacrament unto you, though ye do still continue in and practise the same Sins. But yet be ye assured and forewarned from the truth and determination of God, that notwithstanding ye do still partake of the outward part or sign, yet ye will be deprived of the thing signified thereby: That is, now of the true Grace and Spirit of God, and hereafter (to speak in plain terms) ye will be *excommunicated and shut out from Heaven*. And ye can no more enter there against his Decree and Will, than now ye can fly up, and of your own strength cause the Heavens to be opened to receive you. God will not admit them there, who would not suffer him to *reign over them here on Earth by his Word*, and the Messengers appointed to publish and make it known; who are necessary for the exercise and administration of his Kingdom and Dominion over Men. I speak to our Rulers, judge ye in your selves. How would any earthly King receive it, to have his Ambassadors and Officers, yea, an inferiour Herald or Poste disturbed and interrupt and stopt in the execution of his business? We are his Servants, and must do according to what our Lord and Master sends us; and if any Injury is offered us, he takes it upon himself, and will punish according to Mark 12. 4, 5. 9. And if my self should be *killed or scourged, or persecuted from place to place*; whosoever shall presume to do it; either secretly or openly, God knows it all one, they must also take what follows, *That upon you may come all the Kings Blood shed upon the Earth*, Mat. 23. 35. The greatest Emperors, Kings,

Printers and Potentates will find one higher than they. The inferior Judges, Magistrates and Officers will meet with one, whom they were as much bound to obey as their respective Masters. Great swelling Words will be changed into doleful Cries and Lamentations: Instead of domineering and insulting over those whom they had once Prisoners before them, will succeed trembling at their presence; and such will be strangely abashed to see them become their Judges. God will arise and maintain his own Cause, and the boldest Persecutors of them all shall at length find, *He that toucheth you, toucheth the Apple of his Eye*, Zech. 2. 8. He had better run his own Finger into his own Eyes and bore them out, rather than do those things to be cast into Hell-Fire. This harsh, but true expression may be further gathered from *Mat. 18. 6, 7, 8, 9.*

And though it is in a less degree of Reproach, Slander or Reviling, Curses or hard Speeches against the Person of such an one: Surely men know not, nor consider what they do herein: *Because for thy sake I have born Reproach, Shame hath covered my Face: I am become a Stranger unto my Brethren, and an alien unto my Mother's Children. For the Zeal of thy House hath eaten me up: and the Reproaches of them that reproached thee are fallen upon me*, Psal. 69. 7, 8, 9. To speak against, or evil of any one, who doth not handle the Word of God deceitfully, but by manifestation of the Truth, commending himself to every man's Conscience in the sight of God, and to recriminate upon the Instrument which conveys it forth, because the Word *convinceth of Sin, and of Righteousness, and of Judgment*: This doth first manifest their own guilt and contrary practice,

\* They strengthen themselves yet further, & think themselves more secure when they set up the Throne of Iniquity, and frame Mischief by a Law: as by Oppressing a Man and his Heritage, if they will not sin against God, and forswear themselves and comply with the Error and Corruption of the Multitude.

ers of Iniquity boast themselves, Psal. 94. 4. \* see Ver. 20. And these are the hard

† Come & let us smite him with the Tongue, and let us not give heed to any of his Words, Jer. 18. 18.

Speeches which Ungodly Sinners have spoken against him, Jude 15. This shews the exceeding sinfulness of Reproach, which hath more or less aggravation, according to the particular kind of † sayings, which were invented and promoted by the Father of Lyes; who is suffered to resist the Servants of God, and doth it with an intent and purpose to make them as Lyars, and through them to derogate from God's Glory and Truth; that, if possible, the Word which goeth forth out of his Mouth should return to him void, and not accomplish that which he pleases, nor prosper in the thing whereto he sends it; for to this tend the Devices and Wickedness of Satan, the adversary of God's Kingdom.

But let those who have any reverence or fear of God, take heed how they speak of him and his Truth, which appears forth through his Servant: for that indeed, and not so much the outward Person, is the Thing chiefly admired at, *I am as a Wonder* (in the new Translation it is Monster) *unto many; but thou art my Strong Refuge*, Psal. 71. 7. For whether we be besides ourselves, it is to God, 2 Cor. 5. 13. Christ himself had the imputation of Madneſs. And when his Friends (in the Marginal Reading it is Kinsmen) heard of it, they went out to lay hold on him, for they said, *He is beside himself*, Mark 3. 21. The Scribes who understood a little more, did blaspheme against the Holy Ghost, because they said, he hath an unclean Spirit, Ver. 30. And to say, such

an one is an *Enthusiast* or *Fanatic*, in the plain and proper signification is to affirm, He is posselt with the Spirit of the Devil, such as did reside amongst the *Oracles of Old*, or in the *Heavenly Temple*. And therefore though it be a gentile & hasty Word, People should be exceeding cautious on whom they affix it. For we must expunge many places out of Scripture, confirmed by experience, if we deny the working of God's Spirit in these days; but it is subject unto, and keeps within the bounds of his Revelation. And then if this or that Person should have the true Spirit of God and of Christ, it would be the very same Blasphemy. But if they have called the Master of the House *Belzebub*; much more will they call those of the Household. We read again, that Himself hath the same double Reproach cast on him: *And many of them said, He hath a Devil, and is mad; why bear ye him?* John 10. 20. If we go back to the Old Testament, we shall find somewhat to the same purpose. The young man, the Prophet, was thus stiled by one of the Captains of the Host that were sitting, *Wherefore came this Mad fellow to thee?* 2 King. 9. 11. A short question, and exactly agreeable to the Language of the proud men of these days. Again, we read of one who sent Letters unto all the People who are at *Jerusalem*, and to *Zephaniah the Son of Mafaiab the Priest*, and to all the Priests to put them in mind; whereas they were *Officers in the House of the Lord for every man that is mad, and maketh himself a Prophet; that thou shouldst put him in Prison, and in the Stocks; Now therefore why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a Prophet to you?* Jer. 29. 25, 26, 27. But it may be afterwards seen in the following Verses what is pronounced to *Schemaiab the Nehelamite*, because he thus taught Rebellion against the Lord. Again, it is written, *The Prophet is a fool, the Spiritual Man is mad, for the multitude of thine Iniquity, and the great Hatred*, Hof. 9. 7. Here is added the very reason of throwing out such a false Reproach, viz. *Multitude of Iniquity and Great Hatred*; for Sin, when it is committed, doth leave guilt behind: And when it comes to be reprov'd and manifested, that is stirr'd up: And then there is Conviction, Shame, Fear and Anguish of Spirit; all which are very troublesome and disquieting, and thence doth arise an hatred and enmity against such who do this Office. Saith our Lord and Saviour, *The World hateth me, because I Testifie of it that the Works thereof are evil*, John 7. 7. But they deserve more to be hated who do the Evil, then Christ who Testifieth of it. *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Mans sake* (for doing so, as we have him and them for an Example) *In the like manner did their Fathers unto the Prophets*, Luk. 66. 22. 23. *Blessed are they which are persecuted for Righteousness sake: Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake*, Mat. 5. 10, 11. for being faithful in that Ministry to which he hath called us. Here it is most comprehensively expressed, and extends unto all manner of evil and falshood, which the utmost wit and malice of limited Creatures can invent and speak forth. And therefore if such an one is of a sound mind and clear understanding (I speak of my self, and of the Things which I have written touching the King) It is a contradiction and abominable Lye to say, he is *non compos Mentis*; But yet a malicious and false imputation may be cast and endeavoured to be fastened on any one. And also, what is a little new or unusual, or doth somewhat exceed common apprehension, may seem to the vulgar sort, yea, and be called by them madness; but this is so trivial, that it is sufficient answer only to take notice of such an Ignorant Calumny.

I am liable to be represented, as one of different Notions, because of a different shape by reason of my personal Deformity and Lameness; whereby I do vary some-  
what



what from the rest of mankind. But the Lord is the Maker of us all. And he who fashioned me in the Womb, and took me out of my Mother's Bowels, might have so formed them who either have already, or shall reproach me on this wife. They are to remember, that themselves also are in the Body subject to sickness from within, to Hurt and Casualty from without. I was not born so for mine own Sin, nor for my Parents, but that the Works of God should be made manifest. And it may be the more remembered (I hope not for a Witness and Testimony against them) that such an one came down to the place of the whole Assembly of this Nation, with the Truth which God had shewed unto his Servant, and with his Staff in his Hand, Gen. 32. 10. He had no other Weapon, and would not have had that, but he went *Exalting* as did the Patriarche whose words are here made use of. And this will be a further sign and token, that they cannot pretend Ignorance of the man, or his business in the day of Recapitulation of all things.

But the greater strangeness is imagined to be within me; *I have written the great things of thy Law, but they were counted as a strange thing*, Hof. 8. 12 said the Prophet in his time; and within the compass of this year, the like imputation hath been cast upon my particular Person, for what I have brought out of the same Book of Scripture. But to cause the Reproach offered by them to cease, and to turn their own reproach upon them, Dan. 11. 18. I will tell any one that thinks so, where the strangeness of all lieth, even in Mens Transgression. Either the not observance of what is commanded, or doing those things which are contrary to the Laws of God and Truth. In Transgressing and Lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the Heart words of falsehood. By not doing of Righteousness, but forsaking the Ordinance of their God, nor taking heed to the Ordinances of Justice. It is Mens strange kind of actions, which do draw and necessitate from my Tongue and Pen what may seem strange kind of expressions: For I do only speak of them according to their very nature, and as they are done. But more especially when the Thoughts of their Heart come to be revealed, and those secret imaginations are made known by that Word which is a discernor of the Thoughts and intents of the Heart, there must be yet more strange kind of expressions, odd passages, uncouth, uncommon, they know not what to make of or term them. If he should mention how they fret themselves, and are discontented with their God and their King, it would pass for an hard saying; when all this is far worse in them that do it, then in those who only take notice thereof in order to admonish them to stand in awe and Sin not. All the strangeness is in themselves; and accordingly the Spirit who searcheth all things and speaks the very Truth, calls them *strange Children*, Psal. 144. 11. For nothing can be more strange than that Man should be Disobedient to his God, that the Children which the Lord hath brought up should rebel against him. But further they must be known, and also spoken forth in order to the casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every Thought to the Obedience of Christ. When these Imaginations and Thoughts are clearly and truly brought out to publick view; they quite fall to the Ground, and never rise again.

I appeal to any one who knows Truth, and can apprehend common sense that in the several things I have published to the World, I have all along delivered my self in plain, common, obvious, familiar and intelligible Expressions. I have spoken forth the Words of Truth and Sobriety; though it is hard to express the mad and foolish Actions of mankind to the very Life and Reality, and not to be reputed to ones self. All those that fear God, and those that have known his Testimonies, Psal. 119. 79. can also judge of these things. And though what I have more lately done, in opposing the

High and Universal Corruption of this present Time, hath met with *Strife* and *Contention*, *Stubbornness* and *despising*, all kinds of *Reproach* and contrary Usage; yet the Reason of all is, because People are *Contentious*, and do not obey the *Truth*, but obey *Unrighteousness*, Rom. 2. 8. They have made void God's Law, Psal. 119. 126. and his Commandments of none effect: Therefore the Law is slack'd, and Judgment doth never go forth; for the Wicked doth compass about the Righteous, therefore wrong Judgment proceedeth, Hab. 1. 4. For they have indeed acted contrary to what the Law commands and requires. Nevertheless, all knowing People may yet judge of whatever I have here said, or in the two fore-going Treatises concerning our Great National Sin and Transgression, by this certain and infallible Rule of the Prophet, *THAT WE MIGHT TURN FROM OUR INIQUITIES, AND UNDERSTAND THE TRUTH*, Dan. 9. 13. Then it will appear unto them as clear and evident, as the most plain and simple proposition now doth. If People will not do this, but go on still with all *deceivableness* of *Unrighteousness*, there is no Remedy, but they shall perish, *Because they received not the love of the Truth*, that they might be saved; and for this cause God shall send them *strong Delusions*, that they should believe a Lye: That they all might be damned, who believed not the Truth, but had Pleasure in *Unrighteousness*, 2 Thes. 2. 10, 11, 12. All which Words are observable, and very terrible.

To unfold the *Mystery of Iniquity* a little, and somewhat to lay open the working of Satan with all *deceivableness* of *Unrighteousness*, It will be necessary to observe with what kind of words he tempted our Parent in the first Transgression; He doth subtilly insinuate as if there shall be no Danger: and he doth make a shew of more Goodness and conveniency, and hath all along, and doth yet continually set himself against God's ways, to keep up the mist of Ignorance and Unbelief, to hold people in their Perplexity and Confusion of Disobedience and Transgression; and he doth use all means to hinder men from coming to Repentance, and the Knowledge of the Truth. And as God would accomplish that by right Words, so he doth endeavour to imitate in like things, by tempting Mankind to do after their own Thoughts, and after the Imaginations of their own Will and Corrupt Heart: And also his familiars go about subverting people with false, corrupt and deceitful Words, which (to the Dishonour of God, and of Christ) are, and may be published with *License* and *Authority*. But the Inhabitants of his Earth are *ashamed*, or *afraid* to own and receive the Truth of him, who is Lord and Governour of the World; who filleth all Places and all Things with his presence. Poor Creatures! *Your Hour*, Luk. 22. 53. will quickly be at an end, and the *Power of Darkness* will be suddenly gone off; and then ye shall remember and discern, which Master it was better to have served, God or the World.

As the Man of Sin doth so mightily bear off People from the Scriptures, because his own Ways and Corruption are so much condemned therein. So do others at this day for the very same Reason, put an opprobrious term upon the Language of the holy Ghost: or it is not so gentle and fashionable, nor agreeable with the Humour of the Age. They cry it out for impertinent and foolish; yea, there are an hundred kind of Surmises, and like sayings, whereby the Word of the Lord is made a Reproach to me, and a Derision daily, Jer. 20. 8. They reject and will have none of it. But what saith the answer of God unto them? *Hear O Earth, Behold I will bring Evil on this People, even the Fruit of their own Thoughts, because they have not hearkened to my Words, nor to my Law, but rejected it*, Jer. 6. 19. All their other Religion is vain; their Worship and Devotion is to no purpose, for it doth not please God. To what purpose cometh there to me Incense from Sheba, and the sweet cane from a far Country? *Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me*, Vers. 20. He that turneth away his Ear from hearing the Law, even his Prayer shall be abomination, Prov. 28. 9. Even at this day, and in this Nation; The Wise Men are *ashamed*, they are *dismayed* and *taken*; Lo, they have rejected the Word of the Lord, and what Wisdom is in them? Jer. 8. 9. It would

be Nonfence, and a Lye to say, if one heard a Lawyer cite several exprefs Acts of Parliament, according to the very Sence, and the plain and common Understanding of the same Words, yet such an one did not argue to the Purpose; for all is forreign and impertinent besides what is thence alledged. And so our Great Law-makers and Counsellors are very fond of their own Constitutions, to do all things exactly according to the form and direction thereof; But they did not attend, how in the late Revolution, they did at once strike at all the Statute and common Laws of this Kingdom, which are said to be vested in *Serinio Regis*; and also they did unhinge those very Laws, which do give and adjust to themselves their own respective Honours and Estates, and establish Property; And therefore they should do well to list the right Door again upon the Hinges. This is Truth, though it may seem a kind of Human Reasoning; but yet doth shew how *Judgment is turned away backward, and Justice standeth afar off, and Equity cannot enter.*

If our \* Proud Men think themselves too good to be Subjects and Servants unto God, yet, \* For so the Holy Ghost calleth them who will not hear, nor give Ear, *Ser. 13. 15.* whether they will or not, they are his Creatures: He is King of Kings, and Lord of Lords. There is no removing the Government off from his Shoulders, nor getting themselves from under it; as may, and hath been done to the Son of Man. And whosoever are so stout as not to mind Scripture, God's revealed Law, are at this time Transgressors against the same, and shall be at the last day condemned by it. This would be alike sensible, if we had the same knowledge of him that is invisible, and consideration of Futurity, as we have now regard to our Kings and Governours after the Flesh, and take care for the present time; for (as before intimated) the Law of our God is written in a Book, and may in like manner be understood as the Laws, Customs and Manners of this or that Country we live in.

There are many Words in the World, and none of them is without Signification; for they have respect unto Things; and what expresse things as they are, the very Nature and Connexion of them together, *That is Truth.* Now because many of them are hidden, afar off, unseen, and not heard, it is the office of Reason to search them out, and to bring them near by Probability and Witnesses. So there may be many Words, and a long course of Reasoning to bring out one single Truth. And then opposite to Truth and Reason, are Falshood and Imagination. We may evidently perceive that all things are Gods, and that his Word is perfect and true, for that speaks of every thing according to its Nature (either in expresse Words or just Consequence, though this is many times hidden, and not discernable) which belong to mankind, from the greatest to the least, except what may be known from our selves, and the most common observation. So all is but vain and deceitful Words, which do not spring up, nor may be gathered from this ground of Truth. This is left as a standing Rule to try the Doctrines whether they be of men or no. And we may further know Truth by the Understanding which is given us: for Truth (if it be clearly apprehended) hath a full conviction over the Heart and Conscience. Notwithstanding the shifts and tricks, the disputing and crafty eluding, yet there doth remain a firm perswasion in the mind which cannot be got off. When the Spirit of the mind suggests to the man, *This is the very Truth,* It is exceeding dangerous to resist or do despite to that; to be stubborn against or despise it, to forget, or be *willingly Ignorant.*

And hence we may learn to take a judgment and estimation of the *Wisdom of men's Words,* fine Flourishes, smooth Language, or of notional unnecessary things, which may delight a little, but perish in the Reading: there is nothing more in them, and it is all blown away as Chaff: But more especially we are to take heed of the *Leaven of the Pharisees* (which they mingle amongst, and thereby corrupt the Bread of Life) viz. their several kind of

of \* *Glosses, Distinctions*, and their own *Inventions*, meer human *Expositions* and *Traditions*. Many ignorant People give more regard to the Opinions and Sayings of such a *Rabbi* or Teacher, than to what *Christ*, the *Prophets* and *Apostles* speak, or even what God himself speaketh by them. Indeed there was at first appointed a Peculiar, and distinct Office of Men to turn People away from Iniquity, Mal. 2. 6. and to turn them to Righteousness, Dan. 12. 3. But instead thereof, They strengthen the Hands of Evil-doers, that None doth return from his Wickedness, Jer. 23. 14. And either conceal, or flatter them in Unrighteousness; and smooth them up in the committing of those things, of which God hath said, *The Soul that sinneth, it shall dye*, Ezek. 18. 4. They are rather Men-pleasers (and yet that is a sad way of pleasing men, to lead them blindly on to eternal Misery) then the *Servants of Christ*; for as he taxed the *Pharisees* of old time, so do these now reject the *Commandment of God*, that they may keep in favour with the chief Princes of this Nation. For Moses said, *Honour thy Father and thy Mother*; and *whosoever curseth Father or Mother, let him dye the Death*, Mark 7. 10, 11, 12, 13. But ye will excuse, and vindicate, and justify, if the Children shall not only take away the Right and Inheritance of the Father, but after they have taken Possession, they proceed to Kill and Murder; as carrying on unjust Wars, is intentional Murder all along. And this is that they may be profited, though the outward pretence is for the Protestant Religion against Popery; Whereas if it were really so, yet if ye had a right knowledge of the Glory and Work of the Lord: The One is not to be advanced, nor the other carried on by sinful means: Notwithstanding the Association amongst the Confederate Princes, which shall be broken, It is a wrong and contrary Method, to build up Zion with Blood, and Jerusalem with Iniquity, Micah 3. 10. But our Priests and Prophets do not exhort them to do Right and Equity to their Father, Making the Word of God of none effect through your own *Expositions*, which ye have delivered; and many such like things do ye.

God is my Witness, whom I serve in the Gospel of his Son, and as I hope for any Mercy at his Hands, I do here declare, That what I have already, and do now herein, is also out of a greater Zeal and Emulation for the Truth and Excellency of the pure Reformed Religion; which at this day lies under much Scandal and Reproach by falsification of an Oath and manifest Unrighteousness. This Zeal of mine is according to Knowledge, and the certain direction of God's written Word, both of the Old and New Testament. For we are not to use Oppression, nor exercise Robbery, nor oppress the Stranger wrongfully, Ezek. 22. 29. See the next Verse. *I will be a swift Witness against false Swearers, and against those that Oppress the Fatherless, and that turn aside the Stranger from his Rights*, Mal. 3. 5. We ought to give no occasion that the Way of Truth be evil spoken of: We are to have our Conversation honest amongst the Gentiles, and to walk as the Children of God without rebuke. *Recompence to no man Evil for Evil: Be not overcome of Evil, but overcome Evil with Good*, Rom. 12. 17. 21. as such is the design of the Law and the Prophets, Christ and his Apostles. If our Ways and our Doings are contrary, God sees it, and it displeases him that there was no judgment. And He saw that there was no man, and he wondered that there was no Intercessour, Isa. 59. 15, 16. Strange! that in a whole Nation and Generation, and amongst so many who profess themselves to be his Ambassadors, Ministers and Servants, yet very few or none at all, but one Lame from his Mother's Womb, should stand up purely and only for the Cause and Honour of God. But yet some one or more should appear forth publicly to testify against this National Sin and Corruption. What I have done herein, was to clear a great point, which is to manifest the Most Perfect Holiness and Uprightness of God, who doth not allow to do Evil that Good may come. As God is Righteous in all his Ways, and holy in all his Works; so according to his certain promise, *But Judgment shall return unto Righteousness, and all the Upright in Heart shall follow*, Psal. 94. 15.

\* As Dr Sherlock's *Case of Allegiance*, &c. and almost all the modern Books and Pamphlets are made up wholly of them.

So that it is not a matter of Indifference what any one thinks, or speaks, or doth herein ; but we are to fide with the *King Immortal, Invisible and only Wife God* against this Transitory World, the Folly, Falshood and Corruption which are seen therein. We ought to search and enquire diligently what is written, and to speak and do as We that shall be judged by the Law of God in Scripture. Not giving so much to them, whom the Word faith, and Experience confirmeth, *But ye are departed out of the way; ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi, saith the Lord of Hosts, Mal. 2. 8.* whose assertion may sooner be believed than their own Vindication. They may be more properly stiled followers of *Mahomet*, than of *Moses or Christ*, for these were *faithful in all their House*; But they, according to the Imposters Doctrine will call a thing an especial Providence, and Immediate Deliverance sent by God, though the means (by which it came to pass) are against his expresse Word and written Revelation. But what, if some that handle the Law, know not God? shall this diminish from the Righteousness of God, or take away from the Purity and Uprightness of his Law? *God forbid; yea, let God be true, and every man a Liar, as it is written; That thou mightest be justified in thy Sayings, and overcome when thou art judged.* We are sure that all Scripture came by Inspiration from God, and therefore all is Truth what that faith. And whatever the Practices of others are to keep their places, or to make a gain of *Godliness*, (so called, but rather Hypocrisy) or procure and retain the favour of the great

*\* \* This should be considered of by those who are convicted in their own Consciences of the Wrong, but they will not Repent nor confess their Error openly before Men, till they see some one or more examples before them, and they do watch secretly to observe how the course of the World will turn.*

of our Life, after years of discretion, we shall be called to Account; which will also extend to every idle and false word that men do now speak. The time, place, circumstances and aggravations of such wilful Sins and deliberate Acts of Disobedience will be manifested, as they were day by day committed. And then it will be no excuse to have justified the wicked for Reward, or for fashion, or because they had the greatest number of their side, or out of any wrong or indirect Principle. They act foolishly, and are ignorant, who flourish over and vindicate the *Violent perverting of Judgment and Justice in a Province*; for they may now Read and Understand, that the *Most Highest regardeth the Matter, and there is Higher than they, who will set things at right again.* That *wo* which is now denounced against them who call Evil good, and Good evil, shall at length terminate in execution and misery.

It is a sad Thing to consider that any People for profit and advantage, for pride and pleasure, to get or keep the good-will of their superiour fellow Creatures, should whilst they live do those things, for which after Death they shall suffer punishment: And they should be more careful and fearful to humor and comply with a parcel of Dying Men, whose *Ghosts* perish with them, and their Fury vanisheth into nothing, then they are to please an Almighty Father and Ever living God. Do ye think the Scripture saith in vain? *Trust in him at all times, ye People, pour out your Heart before him: God is a Refuge for us; saith. Surely Men of Low degree are Vanity, and Men of High degree are a Lye: To be laid in the Balance they are altogether lighter then Vanity. Trust not in Oppression, and become not vain in Robbery: If Rebels increase, set not your Heart upon them. God hath spoken once, twice have I heard this, that the*

for there is a real Truth and Signification in these Words, *\* Blessed are they that keep Judgment, and He that doth Righteousness at all times, Psal. 106. 3.* And though at this present short time, *There is one event to the Righteous and to the Wicked, to him that sweareth or he that feareth an Oath,* Yet it will be certainly better with those who have continued whole and steadfast in the Covenant of their God, and have preserved a good Conscience in all things. So it will be seen and experienced, when of this, and every \* day



*or belongeth unto God. Also unto thee, O Lord, belongeth Mercy; for thou renderest to every Man according to his Work.* Psal. 62. 8, 9, 10, 11.

God hath wisely established things for a Life of Tryal, and an Obedience of Faith, and to exercise our Trust in him. He hath given us *the Law and the Testimony, and the Light that is in them*, to discern and know Good and Evil, Truth and Falshood, Right and Wrong, Substance and Vanity. And the Salvation which we expect from our God, should always keep us in that stedfast purpose of mind, as not to commit any deliberate Sin, nor to continue in any known Transgression, nor to practise Hypocrisie, nor to leave Duty undone for to accomplish present things. If men did not talk of it as a Word of Courte, but do really desire to get to Heaven (as now they see the outside, and they must certainly go off from this Earth) then they must not do those things which lead a contrary way, as that Word (which reveals the invisible things within, and the necessary means to obtain) doth expressly declare. It is no jesting matter, but rather a sad sign that the Curse of God, which is a fore-runner of his punishment, is fallen upon people when they *add Iniquity to their Iniquity, and not come into thy Righteousness*, Psal. 69. 27. For the next thing which succeeds, is to be blotted out of the *Book of the living, and not be written with the Righteous*, Vers. 28. which is to have their Names struck out of the Court-Roll of Heaven, and that is ten thousand times worse than to lose their Lives, Liberties and Estates. Those who aspire after Greame, abhorring contempt and low things, will meet with intollerable vexation, if they should be rejected from the Great Things of Gods Kingdom. And how can they bear it to be ranked amongst those of whom it is written, *They shall go forth, and look upon the Carcases of the Men that have transgressed against Me: for their Worm shall not dye, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh*, Isa. 66. 24.

And whereas it is now furnished, our pure Reformed Religion is more dear then all present things, and that would be endangered; It is here deliberately and advicdly affirmed, *That the Doctrines and Practices of these corrupt Times are more dangerous and prejudicial to Souls, than all the Errors and Superstitions of Popery*: for that same Word (which instructs in the way of Salvation, and makes known what is the *pure and undefiled Religion before God*) doth speak much more against Perjury, Lying, Unrighteousness, Disobedience to Parents, Revenge, false Acculation, Hypocrisie and an *Hypocritical Nation*, and such like, then it doth against Idolatry, Superstition and false Worship. But the Will of God is, (which we must also do, if we would be saved) that we abstain from them all. Thou declarest upon Oath that the Pope cannot depose Heretical Princes, and that neither he, nor any Person whatsoever, hath Power to absolve thee of this Oath, or any part thereof; but what if God should judge that Protestant Lay-men cannot absolve subjects from their Oath and Allegiance to a Popish King? In Truth, neither can one do it, nor yet the other. The same God, who commands that we keep from Idols, doth likewise enjoin that we *do no wrong*, and that we *abstain from all appearance of evil*. It is both folly and Wickedness to run from one unlawful extrem to another; and God will shew and manifest that there is no necessity to proceed from evil to evil, and they know not me, saith the Lord, Jer. 9. 3.

It is impertinent and irksome to explain things so very particularly; but people are dull of apprehension: fears and jealousies are endless: and more especially a consciousness of guilt and wrong is not easily satisfied, for it hopes to have this excuse for their Sin, a surmise of Danger, and they venture upon these *doubtful things* to make more sure against it: for so they call such things which are as evidently a breach of the Law, as Adultery and Fornication are against the seventh Commandment, and are more certainly Sins, then Drunkenness is one, as themselves may know, for compare their Actions with the Law, and their own Thoughts will accuse them. It is just like him, who robbeth his Father or his Mother, and saith it is no Transgression, Prov. 28. 24. When the Soul hath departed from the Law of the most

High, she seeks out for this or that Imagination to pacifie (but it cannot satisfie) the grumbles within at this present time; and which she vainly and falsely hopes will save harmless as to the future. But notwithstanding all the *Deceivableness of Unrighteousness, strong Delusions*, and human Allegations; Yet God's Glory is not, nor can be advanced by sinful means. For, *The just Lord is in the midst of us, he will not do Iniquity*, Zeph. 3. 5. and we ought to suffer himself according to his Gracious Promise to direct our Work (if we sincerely intend it for him, or otherwise it is damnable Hypocrisie) in Truth, Isa. 61. 8. If we would indeed ride Prosperously, It must be because of Truth, and Meekness and Righteousness. For whosoever doth the Work of the Lord, must do it only in the Good and right way, which himself doth direct all along, and chalk out in his Word. And this doth strictly forbid all manner of Sin and falshood. *They also do no Iniquity, they walk in his ways: Thy Word is very pure*, Psal. 119. 3. and vers. 140. *Sanctifie them through thy Truth, thy Word is Truth*, John 17. 17. neither is the least evil to be done for the best end. *Will ye speak wickedly for God, and talk deceitfully for him?* Job 13. 7. and to the same purpose is Rom. 3. 7, 8.

Here I have not so much to do with the clamours of the Multitude; but I ought to give an account to the *Saints that are on the Earth*, and the true Servants and Worshipers of God; who can better understand and judge of these things. But ye know that every Scribe intrusted in the Kingdom of God, if he would be faithful in all his House, ought to speak out all is commanded and made known from the whole Scripture according to *Deut. 18. 18. et 27. 26. Psal. 18. 22. Fer. 26. 2. Mat. 28. 20.* and so ye ought to receive and give attendance unto all God's Word, and to diminish nothing, nor lose ought of it. And then, if ye mark diligently what is here, and all along said, ye will see that I speak not these things as a man, but both *Law and Gospel say the same*. I speak nothing of my self, nor do I use other Human Arguments, but I make mention of *God's Righteousness, even of thine only*, Psal. 71. 16. And therefore I do use (according to that disdainful term of Reproach) such a *savage* of Scriptures, hodge-podge, as they are tagged together. If the same imputation is endeavoured to be fastened on me, as was on those *Fer 20. 7. Mat. 27. 63. 2 Cor. 6. 8.* My answer is the same; for I speak all along out of the Word of Truth, and make use of the *Armour of Righteousness on the right Hand, and on the left*.

Do not blame me, but let the Prophet *Ezekiel* arise forth and answer for himself, as one that would bring in Heathenism, and destroy the true Worship of God; for what he saith so emphatical in his seventeenth Chapter, on behalf of the *King of Babylon*, according to human apprehension, but in Truth he speaks for the *Oath and Covenant of God*. In vers. 15, the matter of fact is recited particularly. *But He rebelled against him in sending his Ambassadors into Egypt, that they might give him Horses and much People* (which may in like manner be applied by one who knows the exact series of the affairs of our Time) and three Questions are asked in short, which imply a strong Negative, as it is accordingly fell out; so that *they did not prosper, nor yet escape who did such things, nor were they delivered*. There was some mean time between the Prophets speaking this, and it being accomplished. Nay, do ye not accuse him neither, lest your Murmurings are against the Spirit of God which spake by him: Who for further Illustration and Confirmation of this point doth in several other places speaking expressly against a *false Oath*: And there was not to be any breach or absolution from it, for outward conveniency or temporal advantage; as in case of the *Gibeonites*, *Jezebas Fow*, and what may be gathered from *Judges 21. 5. 7.* concerning the Tribe of *Ephraim*.

And then further, let People take heed of provoking God to Anger, by *limiting the holy One of Israel*, as if Deliverance was begun already, and must be accomplished by such an Instrument only; for herein they speak without the Book of the Lord: why, what saith that? *Will not I, O God, which have cast as off? And thou, O God, which didst not go*

ous with our Armies? Give us help from Trouble, for vain is the help of man, \* Psal. 60. 10, 11. And so likewise false and sinful is our fear; or if it were true and reasonable, yet vain is the Opposition of Man. For if things were done (as they indeed ought) only according to the Principles of Restitution and Justice, the exact Rules of Righteousness and Wisdom, purely out of Obedience to God and the Word of his Grace, we should be all safe under the Divine Providence and Protection; so that we may be bold to do Righteous things, and trust our God with the event of all, Psal. 4. 5. This is better and more safe than to venture upon evil and unlawful means, and to subject themselves to present confusion and future Punishment; for if such an one is restored to his civil Right, he may see the Work of the Lord, how Judgment is returned to Righteousness; and hereby he may be brought over to the pure and uncorrupt Religion; to which he may be the sooner won over by the honest dealing of the true and sincere Members thereof. But if his Heart be to do Mischief, Dan. 11. 27. and to practise Revenge and Cruelty, there is a God above, who according to his workings and methods of old may suffer his People for a while to be diminished and brought low through Oppression, Affliction and Sorrow: He purereth contempt upon Princes, yet setteth he the poor on high from affliction, Psal. 107. 39, 40, 41. It is said in the plural number, and he may so over-rule it by a clear ordaining Providence pursuant to his revealed Word; The Lord shall be forsaken of both her Kings, Isa. 7. 16. And then also will this be found true, so that we our selves glory in you in the Churches of God, for your Patience and Faith in all your Persecutions and Tribulations that ye endure, which is a manifest token of the Righteous Judgments of God, that ye may be accounted worthy of the Kingdom of God, for which ye also suffer: seeing it is a Righteous thing with God to recompence Tribulation to them that trouble you, 2 Thes. 1. 4, 5, 6. So that admitting it should be thus, Here is the Faith and Patience of the Saints; that they will rather choose affliction, than to commit Sin: and they will not refrain from doing Righteous Things, though they did know and were assured it would bring suffering on them; for such indeed, and none else will be accounted worthy of the Kingdom of God for which they suffer. But if Men will trust to the methods of their own Wisdom, till they are run out, and themselves are confounded and basely: And will either before or afterwards use some unlawful Means to preserve themselves from, or get out of Persecution, God will proceed to do a marvellous Work amongst his People, even a marvellous Work and a Wonder, that the Wisdom of these wise Men shall Perish, and they shall justly suffer as Evil-doers. Then they will wish they had done otherwise when it is too late; for such Repentance is the same with that of Judas and Esau, and the damned in Hell; who when they come to be fully sensible of what they have lost, and are to suffer, then only they would have otherwise, when before they were proved the same thing, but did it not.

It would be looked upon as vain Arrogancy and Proud Boasting, if I should repeat at length and apply what is written and asserted thrice, Psal. 119. 98, 99, 100. Yet it is thankfulness to God the giver to speak out and acknowledge the same, and also it is a benefit and instruction to others, to assign the very reason how such an one came to that Wisdom & Understanding. And likewise great heed is to be taken all along that this is confessed within the bounds of God's Law. I am doubtful whether I shall not Transgress my Commission to insert one Human saying, Inter deliria senum et prejudicia juvenum cadit Respublica; but sometimes we are allowed to speak the words of Man's Wisdom & common observation. And notwithstanding the contempt, prejudice and disdain, which may arise against me because of my Youth, 1 Sam. 17. 12, & seeming forwardness, 1 Sam. 17. 28, 29. & other disadvantages, Eccles. 9. 15, 16.

\* This Psalm was when Joab returned and smote of Edom in the valley of Salt twelve thousand: And it may be truly applied, notwithstanding the Slaughter at the River Boyne, or the Destruction elsewhere made. For God doth forsake, and is not to them when his Creatures kill one another.

I will add this yet further, & do here take Liberty to make a publick and solemn Protestation; that according to the Grace and Knowledge God shall be pleased to continue and further endue me withal, *I will as soon stand in the gap to prevent the coming in and overflowing of Popery, with my Life, Liberty, and younger Brothers Portion; as now I expose them all against falsehood and unrighteousness.* If at any time (either now or hereafter) I should recede and draw back from this deliberate Resolution of mine here made, then let me be made an object of the utmost fury of the Multitude. I would undergo all *Revillacs* Torments and quietly submit to the most cruel and lingering death that ever yet man endured since the World began. This is here published and recorded to stand against and be executed upon me, and that it may be done with me according to mine own words.

I am as it were necessitated to use this confidence of Boasting; for it hath been furnished against me as if I *plead for Baal* and his false Worshipers; that I have displayed a banner for Antichrist in this Kingdom, and that I am a Minister of Satan transformed into a Minister of Righteousness: which last is more supposed of me, because I do *discover our Iniquity to turn away our Captivity*, Lam. 2. 14. see the whole Verse, and that other threatening manifested under the Gospel. And also in order to *turn away Iniquity from Jacob*, it is necessary to lay open the full aggravation and *insfulness of Sin*, and also to cite the Scriptures; but for doing these things I am thought to be like him that *accuses our Brethren before God day and night*. But then this charge must also fall upon *Elias*, Rom. 11. 2, 3. and the *Prophets, Christ* and the *Apostles*, and all faithful Teachers down ever since, and at this day; for they according to their Duty and Office did the very same. We cannot inform God of any thing, nor make the Sins of Men known unto him, nor recorded before him, for he knows much more himself. *The Sin of Judah is written with a Pen of Iron, and Graven with a point of a Diamond*, though no mortal Man did in the least speak or write thereof. But our God commands that they be shewed and told thereof, in order to which it is necessary to do both. We have no way to convince of Sin and *turn unto Righteousness*, but by the Scriptures; And when the Devil quotes them, as we read that once he did, he leaves out the material Words, *To keep thee in all thy Ways*, which is in *Psalms* 91. 11. but quite omitted *Mat.* 4. 6. and in *Luke* 4. 10. *To keep thee* is added, but the last Words are again omitted. So that the Allegation is the more subtle and fallacious. But our Lord did confront Scripture to Scripture; and let this be shewed and done by my Adversaries, and not think it sufficient barely to object the same against me. Let the *Learned*, but *Unstable* of our days, shew where the Scriptures have been any where wrested; for there have been cited those places which are easie to be understood, according to the plain and common signification. But when there is a Comment added to hinder from coming into the way of Righteousness, then this Imputation will truly fall back upon themselves, as God will judge and determine at last; though now they *justify themselves before Men*, and have the fashion and multitude on their side. If Satan doth once cite Scripture, not in generals, or by halves, but particularly and fully to turn People from Iniquity unto Righteousness, then *He doth rise up against himself, and is divided: He cannot stand and bask an end*. And if my self have done that to the several Orders and Degrees in Men, and under all (as I can think of) the principal Heads of Good and Evil, as may be seen in the *Book of Happiness*, &c. to which I have prefixed my Name; then it may be judged whether I am a *true Minister of Righteousness*; though by the Impositions and Restraints of Men, I am as yet debarred from the publick and outward Administration of that Office by reason of contradictory Oaths, & to me doubtful Subscriptions. And if my self have wrote against *Popery* more than my Equals, as may be seen in the above-cited Book, page 75, 120, 121, 160, 190, 212, 243, 253, 411, 460, 461, 462, 487, 586, 618, 691, 700. And yet am a *Popish*, then also *Popery is divided against itself, and that hath an end, and cannot stand.* I

shall never be able to do any thing to advance the Cause, but subject my self to present shame and eternal confusion. If I do once speak or act contrary to mine own printed words in the least considerable instance, then I am a *Liar, Deceiver, false Prophet, Traytor, heady and big-minded*, and then I may be justly and safely proceeded against as such.

That Book was indeed compiled in the late King's Reign, but came out of the Press after his departure. And there is one single page therein, viz. the *hundred sixty second*; which if he had been put in mind of, and thoroughly observed, the Truth contained therein would have preserved him in his Throne to this day, and the enemies of our reformed Religion had got no advantage over us. And also that *Sin, Disturbance, Confusion, the bloody and doubtful events of War* might have been prevented, which we have been since involved in.

If I have spoken the Truth, it ought to be believed and received; if I am all along consonant and agreeable to my self (which others may examine as strictly as they will) then it is *Truth*. And if my only drift and design is to teach transgressors thy Ways, and that Sinners may be converted unto God, then the *Truth of God is come unto you*. Though according to the Divine Method it may spring up at first from an obscure press, and compiler, and remain for some time hidden and concealed from the World: for *People are ashamed of such Words in an adulterous and sinful Generation*; and they hate the Light, neither come they to the Light lest their deeds should be reprov'd. *The Light shineth in Darkness, and the Darkness comprehendeth it not*, John 1. 5. It doth not see and perceive, and also it is afraid and shrinks thereat. Though it is not yet discern'd, nor thoroughly understood, yet more is there delivered concerning the *knowledge of God*, and of his *Law*, and of the *Things pertaining to his Kingdom*, then is to be found in any of the Books or Sermons of our common Ministers and Teachers. But mine is *frisk* and was carefully compiled from the *Word and Spirit of Truth*; and therefore it hath not met with that general acceptance which those have had, who have spoken *smooth Things* and *propheesied Deceits*. Others have been *Partial in the Law*, and have omitted or concealed several Things for fear of *Persecution or Tribulation for the Words sake*; Or because they would not displease the Hearer or Reader. But here is the whole Truth spoken out without fear or Respect of Persons, and without favour of or siding with any Sect or Party; for if I yet pleased Men, I should not be the *Servant of Christ*. And also what the same Apostle fore-told of, is this day fulfilled, *The Time is now come when they will not endure sound Doctrine*. For these and such like Reasons only, *Even thy Truth, O my God*, hath been *Universally reject'd*, and not received. See *Psal. 118. 22. Isa. 60. 15. John 3. 32. Acts 22. 18.*

I have all my Life time kept constant Communion with the Church of *England*, and have daily frequented its publick Worship as I have had opportunity. and do at least thrice in the Year receive the Holy Sacrament, according to the appointed Institution. I have been also some times, since the *Established Liberty* at the Congregations of *Protestant Dissenters*; and herein I do act pursuant to the saying and Will of *Christ*, *Mat. 18. 20, John 11. 52*. And also it is according to that Truth Manifested in the fifth Chapter of my afore-cited Book under the head of *different communions*. But I did never in the least joya with the Popish way of Worship, nor did ever so much as see it; which I have had the curiosity only to incline me so far; but I thought even that to be sin and unlawful, because of their Superstition and Image Worship; and therefore I did utterly refrain. I do desire and would endeavour after a Greater degree of Purity and Reformation even in our established Church; for it should be yet more freed from the *Ordinances and Commandments of men*. Though I do withal consider that the *Restorer of Paths to dwell in*, *Isa. 58. 12*. is only to take away that rubbish and corruption (which hath so long laid in them) that they may be smooth, right and plain as they were at first, and they are to remain the very same, for we are to come up again to the *old Paths, where is the good way*, *Jer. 6. 16*. The Wall is in



no wife to be removed, nor yet the Foundations altered, but the *old waste places are to be builded*, and they are to be *raised up*, and the *breach is to be repaired*; and all is to be done in the very same place.

We would not willingly bring a Scandal, or *Odium*, or Dishonour *them in the sight of their several Congregations*; but yet the *Sons of Levi are to be purified*, that they may offer unto the Lord an Offering in Righteousness; and that they might be the same as in the dayes of Old, and in former Years; when they did Teach *Jacob* thy Judgments; and *Israel* thy Law; and the Lord did accept the work of their Hands. When they did walk before him in Peace and Equity, and did turn many away from Iniquity. And now the fault is only in themselves, for why should they do those things as to be *made contemptible and base before the People*? As their office is to admonish the People of their Sin and Errour; so God in his abundant Care and Provision for his Church, hath all along instructed and raised up others (who were not of the *Levitical Priesthood*) to do the like unto them also.

It seems to be Ignorance or Interest, or Men-pleasing that People are so over zealous for, and confined within a particular Church, or such a Congregation; whereas if we would please God only; we should acknowledge and answer to no other Name than that of a *Christian*; not according to the common notions thereof, but as it is written in the Word of God, by living according to all the Rules and directions there. And then we might all agree to the same manner, and meet at the same place of Worship.

#### *A Summary of the preceding Discourse.*

Both the secret Thought and open accusation of the World are affixed on Me for Publishing such Words unto them; *This man seeks not the welfare of this People, but the hurt, Jer. 23. 4.* He that conquers Kingdoms and enlarges Territories, is reputed a Great Instrument of Mens Happiness; though it is accomplished with the Price of Blood, and by unlawful means; which renders liable unto a Greater Condemnation and Misery, and the utmost hereof is a shadow only of Good, which just passeth by and is gone for ever. But they are the only unacceptable Persons to the World, who instruct People how they must live and do, *that they may be saved*; and lead them into the right way, that they may live as Peaceably and comfortably here, as can be well desired in this World; and at last be Happy and Blessed throughout all Eternity. Men need not be in the least scrupulous and fearful as to this present time; for these Words, if understood aright, would prevent that further effusion of Blood in our neighbour Nations. And one Man's Life, if he knew how rightly to esteem it, is more valuable to himself than two Kings and their Kingdoms. They, according as it was long since fore-told of them, *1 Sam. 8.* do turn their Subjects into Servants, and make use of the lower sort of People for their Wars; but they have not so learned of *Christ*; for of him it is written, *He shall spare the Poor and Needy, and shall save the Souls of the Needy. He shall redeem their Soul from Deceit and Violence, and precious shall their Blood be in his sight, Psal. 72. 13, 14.* Whereas the Kings of the Earth do impoverish their People; and then they are as it were necessitated to expose themselves unto Wounds and Death, for a little pay and short livelihood. The same eternal Word and Truth would put a stop to the further impoverishment which is likely to fall on our own Nation through continued Taxes and Charge; which would somewhat take off from the Oppression of the Poor and the fighting of the Needy; for that is drained out which should carry on Trade and Commerce. The Spirit of God doth take notice of such things, at may be seen; *Isa. 23. 18.* And then the Seas might be set open again, that People may follow their lawful Merchandize with less fear and Danger. And then again, the like Way and Method may be found out to restore unto all Nations Unity, Peace and Concord, which we pray for as a Blessing, so we should likewise endeavour after out of a mind and Desire to the publick good, *That there be no*

*breaking*

*breaking in nor going out: That there be no complaining in our Streets, Psal. 144. 14. Which would be in Deed and in Truth accomplished; If, as they do already own and profess him, so the Kings and Princes, and Lords and Counsellors, and Pastors and Teachers of all sorts, would obey the Lord our God, and do according to all his Laws and Statutes. If they do not, their Sin will find them out severally, and as they are joynd together in a community; for the time draws near, when He will fulfil his Word, for the Nation and Kingdom that will not serve thee shall Perish: Yea, those Nations shall be utterly wasted, Isa. 60. 12.*

*The Lord executeth Righteousness and Judgment for all that are oppressed, Psal. 103. 6. How is this true? for many are oppressed throughout their Life, and dye so. But it is to be understood from the words following. He made known his ways unto Moses, Vers. 7. He hath commanded and shewed in his Word how it should be done. And if People will not do it freely and willingly, we his Servants have no more to say, but we leave it to God himself to perform, fulfill and execute his Word. They may believe and tremble that the same Almighty God, who spake the World into Being, and commanded his Word to a thousand Generations, will also give forth the executive Sentence, And I will punish the World for their Evil, and the Wicked for their Iniquity; and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible, Isa. 13. 11. which last hath been already fulfilled in fore-going Generations, and there is a fearful expectation of the other. The like doth haste to be accomplished and determined upon the present Generation, unless they agree with their Adversary quickly whilst they are now in the way. Consider of it seriously; Had ye rather dye in your Sins, and utterly Perish in your own corruption, then be sold thereof; and be put in a way how ye may escape? Now it is high time to look about your selves, for now ye are nearer to Death and Immortality than ever ye were yet: and so ye approach nearer from Day to Day, till one drop away after another into the future state. And then do appear forth the things contained in Scripture (out of which I have spoken all along) and are manifested to our separated Spirits, all one as the Things we now here in the Flesh do see, handle and converse withal. God will take care that what he hath said, shall come to pass. And those who are now so stout and disdainful to value his Words as an empty sound, or a dead impertinent Letter which may be laid aside, and not minded, and suppose there is not much more in it than waste Paper with some impressions of Ink: Or if it is quick and powerful, and sharper then any two-edged Sword; then out of the Spirit of opposition and revenge, or through abundant Conviction, Fear and Anguish of Spirit, that they cannot endure to Hear or Read it, then they may do as Fekudi did, Jer. 36. 23. Cut it with a Pen-Knife or cast it into the Fire, or some other way embesill and lose it: such People may at length find and be sensible of an hideous lamentation in themselves, and that it is become a Savour of Death unto Death: As the words in a Statute-Book do now cause several to suffer loss of Liberty, Life or Member, and other wayes of punishment: and that afore-mentioned is as a silly a device, as for a guilty offender to tear the Record or Statute by which he is to be judged, for this doth only argue a greater contempt and provocation to God, who did send forth his Word to bring them to Repentance, that he might forgive, Jer. 36. 3. and Pardon them. And it remains still the same in the purpose and determination and Bock of the Lord: From Scripture, all that is truly inferred, will be in like manner fulfilled. Let there go about never so many like Elymas the Sorcerer to defeat what is here said; or as Jannes and Jambres of old time: So do too many now resist the Truth, 1 Tim. 3. 8. or disregard it, still that remains: And however in the mean while slied or prevaricated; nevertheless it will rise up at the Judgment of the great Day. Whether they will hear or forbear, whether they will read or not, these Words are laid before the People of this Nation, that they might have turned from Iniquity unto Righteousness: And not in Hypocrisie or outward shew; but in sincerity and Truth seek their God daily, and delight to know his Wayes.*

*The Compiler's Defence for himself.*

And now methinks I hear the whispering and secret Counsel of those, which may arise yet higher, and it shall be done in a solemn Judiciary proceeding, *Away with this turbulent Fellow, it is not fit he should live*; for he doth exceedingly disquiet this Nation; we will send him away before to prove whether the Words he hath here laid together, be true; or else do it according to the subtlety of the old Serpent in the lurking places of the Villages, and Murder the Innocent in secret Places, or by administering some deadly thing, for this will not make much noise, and we shall be thus happily rid of one, who doth and will continue to Torment the Inhabitants of the Earth; and therefore one way or another, let him be Slain.

*Ye may indeed Kill my Body, but ye cannot Kill me*; for there is an Immortality, Resurrection of the Dead and eternal Judgement. If that should be (which God forbid, and yet it may be supposed, for the like hath been fulfilled in our Brethren, who were Slain for the Word of God, and for the Testimony which they held, Rev. 6. 9.) yet I shall see again, and meet with my Murderers, and in the mean time I shall be with the Souls under the Altar, who cry unto the Lord to judge and avenge our Blood on them that dwell on the Earth; Which though He bear long, He will certainly do it all together, notwithstanding they now live out their appointed Time, and dye as other Men. But the safer way is to fore-warn you all of these things. *Hear my Voice, O God, in my Prayer; Preserve my Life from fear of the Enemy: bide me from the secret counsel of the Wicked, and from the Insurrection of the Workers of Iniquity: for I have heard the Slander of many; Fear was on every side, while they took counsel together against me, they devised to take away my Life.* But yet with all their secrecie, violence and consultations, they cannot do it in that place and after that manner, where God may not see it and know it. And the Lord will find it out when he maketh Inquisition for Blood, this and that man was put to Death after such a manner, by the Hands of such Persons, and for such a cause. Gods sends me as a Messenger to his Subjects, to acquaint them of their Violation of his Laws, and to testifie against them, to turn them to God and Righteousness: And I put them in mind to live under his Government, and to obey his Laws for the future: But for doing of this they seek to Kill me. *Help me, O Lord my God: O save me according to thy Mercy, that they may know that this is thy Hand: That thou Lord hast done it.*

If they should send me before, there is no calling of me back again, and so no Restitution; nor yet will the Crocodiles Tears afterwards wash away the guilt of my Blood; The building the Tombs of the Prophets, and garnishing the Sepulchres of the Righteous will not make an Attonement for the Sin of killing them. And moreover, It will be but a very small advantage and short respite; for your Spirits also in a little time will fly out one after another. And if they are so impatient now, that they cannot endure a single Troubler of Israel, how then will ye endure to meet with the whole Company of Prophets and Apostles, who were the very same to their Age and Country, what I am accused of now? How will yourselves look Christ in the Face (the great Preacher of Righteousness) if ye should offend one of those little Ones that belongs to him? And proceed in the same manner as those did, who slew him and hanged him on a Tree. How will ye answer it before God the Judge of all? And excuse yourselves to the Spirits of Just Men made perfect? Who then will be without partiality and respect of Persons: Who will not in the least Savour of what belongs unto Men, and also have a right knowledge of both sides; the want whereof doth hinder the Saints on Earth from giving a righteous judgment. But yet further, your own self-conviction, which is now stifled, shall break forth; And your own thoughts which now a little accuse you,

appear fully out, and get the Dominion (as before did the *Thoughts of Iniquity*) and shall recoil upon your selves.

This know, and be assured of in the mean while, that the Persecuting Spirit is the work of the *Dragon*, who hath so long *made War with them which keep the Commandments of God*, Rev. 12. 17. and Persecution or Prosecution of his Servants (even at its first beginning, at the last wicked act) doth arise and continue for want of the true knowledge of God; as is evident from these following places of his Word. For *Strangers are risen up against me, and Oppressors seek after my Soul; They have not set God before them*, Psal. 54. 3. *O God, the Proud are risen against me, and the Assemblies of Violent Men have sought after my Soul, and have not set thee before them*, Psal. 86. 14. *They shall not hurt nor destroy in all my Holy Mountain. Why so? For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea*, Isa. 11. 9. *They shall put you out of the Synagogues; yea, the Time cometh that whosoever killeth you, will think that he doth God service: And these things will they do unto you, because they have not known the Father nor me*, John 16. 2, 3. *Which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory*, 1 Cor. 2. 8. He prayed for his Murderers, *Father forgive them, for they know not what they do*, Luk. 23. 34. But now men have no such excuse for their Sin; neither will God hear, nor are we allowed to pray but according to Truth. Paul gives the Reason why he who was a Persecutor, obtained Mercy, *Because I did it ignorantly, and in unbelief*, 1 Tim. 1. 13, which implies the contrary, if it had been knowingly done. And here again, to be willingly ignorant, and to *make haste to shed Innocent Blood*, Isa. 59. 7. because they hope to have this excuse for their Sin; This is to seek deep to hide their Counsel from the Lord, Isa. 29. 15. *Shall not God search this out? for he knoweth the Secrets of the Heart*, Psal. 44. 21. Or whatever pretence or vindication they may have before the world, can they conceal from his Eyes, before whom all things are naked and opened with whom we have to do, Heb. 4. 13. and are to be judged by him only. For it is a small thing, or nothing to be accountable one to another. But it is a further degree of Sin and Iniquity, and will bring on greater Guilt and Condemnation, when People are not only contented not to obey the Laws and Truth of the Most high God, but also as their Fathers did to the Prophets, *Persecute and Kill* such who are appointed to make it known: And all those who are even now for filling up the measure of their Fathers: Have they not so much Knowledge and Reason to reflect for their own safety? Do ye not think, it would have been better for them if they had not touched God's Prophets, and done his Anointed no harm? The anointing, which I have received of him, abideth in Me: the same anointing teacheth Me of these Things, and is Truth.

My Authority and Commission for doing these things, is (as aforesaid) from the 23d Chapter of Matthew, and Verse 34. And also what I can make evident from the 14th Chapter of John, and 17th Verse, *Even the Spirit of Truth; which by some is hard to be rightly apprehended, for the same Reason as the World cannot receive him, because it seeketh him not*. But yet they may conceive thus much, What is that common sense and reason which is within themselves? May it be felt or seen? And is it not only to be understood? That Discourse and inferring of one thing from another, is in order to bring out something that is Truth, The pure acts of the mind may give a Light and glimmering to natural and reasonable Souls, that there are higher and Spiritual things, which shall shortly be revealed before us with open Face, as these low and earthly things are, among which we now dwell; I speak unto wise Men, Judge ye of what I say. The Truth which I speak, that is my Commission. And though it is not seen, yet it may be sensibly felt and evidently perceived within your own Consciences. I will put my Words in his Mouth, Deut. 18. 18. *Asbold I have put my Words in his Mouth*, Jer. 1. 9. and such Words only are of good and sufficient Commission of themselves.

God hath been pleased to try many of his Servants even unto Death, to see what they will endure for him: and to let the wickedness of Men go on, that He may behold what they will do against him. For my part I know not what or when is determined with me; but I trust on that God who gave me and all mankind Life and Breath. Though my Faith may a little doubt, it will not altogether fail, if I should be conformed to the Example of *Christ or Isaiah*, to whom that particular Phrase was, *Behold my Servant whom I uphold*, Isa. 42. 1. Yet both of them fell by the Hands of wicked Men. I have had the application of some Promises, which encouraged me to this great Work; but yet if I should be cut off in the midst of my dayes, I do believe and am assured (for I utterly renounce the Persons of Men, that seeing the thing is *Government and Peace* which must be laid on an Holy, Righteous, True and lasting Foundation to bring in *Christ's Kingdom*) and it is to *Order it and to Establish it with Judgement and with Justice, from henceforth even forever*. *The Zeal of the Lord of Hosts will perform this*, Isa. 9. 7. Now God doth insure that into the Hearts of his Servants: And Zeal is an active Principle which will still reach forth where it can apprehend any thing more, until it be firmly and thoroughly Established, *He shall not fail, nor be discouraged till he have set Judgement in the Earth*, Isa. 42. 4. That is the thing we go upon only. And here if one simple weak and unworthy Instrument should be stopt and hindered, or shut up and killed; I nothing question, but as *the Lord spoke thus to me with a strong Hand, and intrusted me that I should not walk in the way of this People*, so likewise he will stir up the Hearts of more: for one may be an hundred, and to ten may succeed a thousand, who will in like manner fully accomplish what is here imperfectly begun, for I do only speak, but the Thoughts of thousands, and what the Conscience of all (even mine Enemies being Judges) doth assent unto. And though others by reason of

\* which is a more mild Phrase than what the Prophets there expresseth at length.

Unbelief and Distrust, fear and the dictates of fleshly wisdom are, *Isa. 56. 10.* \* *quiet and still*; so that as in the dayes of *Edias* I do appear alone, Rom. 11. 3, and they account me a Fool or a Mad-man because I know whom I have believed; I can stay on my God as to the present, and discern his Promises as to the future. I will go in the Strength of the Lord God. I will make mention of thy Righteousness, even of thine only, Psal. 71. 16. And I do here affirm, that if I were not hindered by the Devil and his visible Instruments, who have already twice cast me into Prison that I might be tried, Rev. 2. 10. God knows only what may be done yet further as to mine own Person; He can cast my Persecutors into Hell that they may be punished a much more longer time, then they can afflict or Imprison me here on Earth: but I trust, as he sits above, and is the Almighty God, King of all Kings, and Governour of all things, whose Power no Creature is able to resist; so he will over-rule all, and manifest that he is stronger and will prevail. And then if his Word hath free utterance and Passage, it will do yet more than Armies and Fleets, National Laws and meer humane Constitutions: For it will rebuke the Company of Spear-men and scatter the People that delight in War; and break their cords and snap their bands asunder. And the same Spirit may be again revived, who through Earth subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Kings, Heb. 11. 33. It is observable how the Holy Ghost expresseth it here, and also *Isa. 15. 2. Isa. 32. 17. Acts 10. 34.* by the phrase of *working Righteousness*; for that implies Labour, difficulty and succession of time. It must be worked out, and way made, as we use to say in common speaking.

And though the Enemy, who sets, may here again surmise, that this is a troublesome Spirit, which must be taken off in the beginning and utterly extinguished before it spreads too far: for at this rate we shall never have any Peace; and yet let them know, that here the Heathen do rage, and the People imagine a vain thing, as quite to suppress it, and



*they think falsely that it will put things out of order.* Be still and know that there is a God above, who will continue to send out his Light and his Truth, till it over-spreads and prevails over the Face of the whole Earth. And whoever in the mean while shall endeavour to quench and stifle it, this is direct walking contrary, Lev. 25. 21. and striving with their Maker. And it shall be at length upon them as a consuming Fire to devour its Adversaries; and they shall find it is hard to kick against the Pricks. The more they oppose Truth, it will strike deeper, and wound, and lay them in a greater condemnation. All the World must be subject unto God. If People do not provoke him to Anger, he will do you no hurt, Jer. 25. 6. He is not a terror to lingle Persons, Families or Nations, unless they do that which is evil, and transgress his Laws; and then by further Recklessness and Provocation, they draw a much greater severity of his threatnings and punishment on themselves. Wilt thou not be afraid of the Government of God over the World, as he doth exercise the same by the still Voice of his Word and Spirit? Do that which is good and Righteous, then thou shalt have the approbation of our God at the present time, to which succeeds an Eternal Reward. All People (High and Low, Rich and Poor, or whoever they be) had better be Obedient and Submissive under this Almighty Power, who smeth King for ever, Psal. 29. 10. For they might live as contentedly under him as Subjects under the most \* Lawful & Excellent Prince; Children under the most loving, just and wise Father; and Servants under the best of Masters. Whereas if People be never so impatient, and tosse to and fro; it is to no purpose, but to gaul themselves yet more, Only have a good mind towards God; and shew your selves accordingly to his Ambassadors, who come with the Word of his Truth; for no other intent and purpose, but that there might be Glory to God in the highest, on Earth Peace, Goodwill towards men, Luk. 2. 14. Then Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field. And the work of Righteousness shall be Peace, and the effect of Righteousness quietness and assurance forever. And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting Places, Isa. 32. 16, 17, 18.

\* Both which Words in Conjunction are Observable; for commonly, Those which have no just Right, do Govern Well and Speciously; and again, Those who have a real right do not Govern so well as they should: The Reason whereof is Obvious.

## POSTSCRIPT.

**L**et the Blessing of God descend and rest upon those Men and Women, who shall be Instrumental towards the Reprinting and further Publishing of this Testimony of Truth: but let none add unto, nor diminish, nor alter any Thing without my Knowledge and Assent.

Richard Stafield, a Scribe, according to the Promise and sending of Jesus Christ.

The Lord gave the Word, great was the Company of those that Published it, Psal. 68. 11.